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~~MS. B. 16~~

Indian Institute, Oxford.

*Presented by the
Government of Bengal.
~~MS.~~ April 1886.*

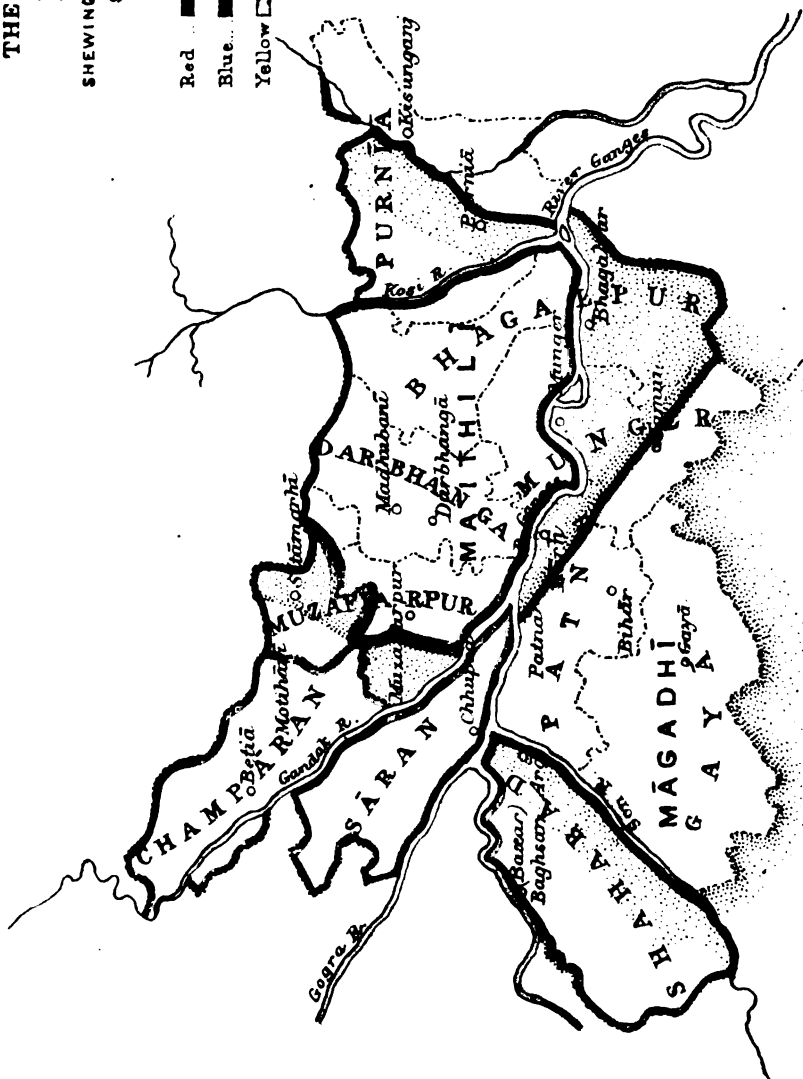
99 D 33

THE PROVINCE OF BIHĀR

SHEWING THE VARIOUS DIALECTS
SPOKEN THEREIN.

- Red ■..... Bhojpurī dialect.
 Blue ■..... Maithilī "
 Yellow □..... Magadhī or Māgadhī.

Dotted tracts signify border-
lands where a more or less
impure dialect is spoken.



BIHĀR PEASANT LIFE,

BEING

A DISCURSIVE CATALOGUE

OF THE

SURROUNDINGS OF THE PEOPLE OF THAT PROVINCE,

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR.

Prepared, under Orders of the Government of Bengal,

✓ BY

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1885.



TO
Sir Augustus Ribers Thompson,

K.C.S.I., C.I.E.

IN GRATEFUL ACKNOWLEDGMENT
OF THAT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT WOULD
NEVER HAVE BEEN WRITTEN,

THIS BOOK

IS DEDICATED

BY

THE AUTHOR.

Bankipore, 4th April 1885.

INTRODUCTION.

WHILE this work professes to be a catalogue of the names used by the Bihār peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihār *raiyat* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the groundwork of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference, and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihār districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "*Materials for a Rural and Agricultural Glossary of the North-Western Provinces*

* The writer would here tender his thanks to the various district officers of Bihār, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh.”* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz. the writer’s own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke’s work made by the writer’s assistants once and sometimes twice over in every district of Bihār. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke’s book differed from the present work in being to some extent a compilation from existing dictionaries; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it, and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz. those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation, which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long, the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary.

In quoting Arabic and Persian words in the Nāgri character, the dots, which are sometimes used to indicate an original *z*, &c., are omitted, for the reason that the words are given as they are pronounced in Bihar, and that all the dots in the world will not make a Bihārī pronounce a *z* as other than *j*, or a *ṣad* as other than *s*.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east, and which is bounded on the north by the Nepāl frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitāmarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hajipur; by North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirhut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipūra subdivision of North Bhagalpur. By North Bihār he means all Bihār north of the Ganges, and by South Bihār all Bihār south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihar.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bengal Government, Revenue and General Departments,* will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by

* The writer would also suggest, as an excellent field for the discussion of the various points noted in this book, a magazine called *Punjab Notes and Queries*, edited by Captain Temple, Cantonment Magistrate, Amritsar. Although published in and taking its title from the Panjāb, this useful little work deals with the whole of Northern India.

the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often very indifferent photographs. The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

ADDENDA ET CORRIGENDA.

A good many types have broken in the process of printing. Advantage is taken of this list of errata to add information obtained after the sheets went to press.

These *addenda* and *corrigenda* are printed on one side of the paper only, and can be cut up and pasted in the appropriate places in the book.

Page.	Line.	Section.	For	Read.
3	5	.....	समधर ...	समधर.
5	.....	27	फहोवा, फहोरा	फहोवा, फहोरा.
10	16	.....	हकीवा ...	हकिवा.
13	.....	63	फहपा ...	फहुपा.
17	4	.....	खाना ...	खना.
21	4	.....	चावक ...	चावक.
22	.....	113	बागडोर <i>bāgdor</i>	बाग डोर <i>bāg dor</i> .
23	7 from bottom.	.....	चखबैधना ...	चखबैधना.
24	3	.....	बैतकी ...	बैतकी.
25	Last line of footnote.	.....	देखे ...	देखे.
26	.....	137	धपकी ...	धपरी.
27	2	.....	नहोद ...	नहोद.
34	2	.....	छूटिहरी ...	छूँटिहरी.
42	.....	230	पदेकी ...	पदेकी.
44	.....	238	सुते, सुतेगनियाँ	सुते, सुतंगनियाँ.
52	5	.....	टेंकुहा ...	टेंकुहा.
58	.....	317	चबतरा ...	चबुतरा.
63	5	.....	upper screw ...	upper roller.
63	Title of illustration.		CHARKI ...	CHARKHL

Page.	Line.	Section.	For	Read.
78	15	.....	बकसा ...	बकसा.
85	.....	404	जबूरा ...	जबूरा.
87	17	.....	हरसा ...	हरसा.
„	29	.....	गरीब ...	गरीब.
95	1	.....	तमाकुवासा ...	तमाकुवासा.
„	2	.....	तमाकुवासा ...	तमाकुवासा.
„	Last ...	.....	<i>dornsa</i> ...	<i>dorassa.</i>
96	18	.....	<i>nariyal</i> ...	<i>nariyāl.</i>
97	Last ...	.....	उत्तर ...	उत्तर.
102	.....	510	घौकनी ...	घौकनी.
103	.....	516	खेना ...	खेना.
105	.....	538	चकर सान <i>chakar sän</i> ...	चकरसान <i>chakarsän.</i>
108	.....	558	<i>thatherar</i> ...	<i>thathera.</i>
109	.....	567	छंटा, छंटी ...	छंटा, छंटी.
110	.....	570	नरि ...	नरी.
111	.....	572	निचल ...	निचल.
„	.....	„	<i>kumhain</i> ...	<i>kumhain.</i>
„	.....	575	पिंदरी ...	पिंदरी.
112	.....	584	परा ...	परा.
113	14	.....	हर ...	हर.
114	.....	586	कागजी ...	कागजी.
117	1	.....	कोलसूप <i>kolsüp</i> ...	कोलसूप <i>kolsup.</i>
128	.....	660	बिरहरा <i>birhara</i> ...	बिरहरा <i>birakra.</i>
134	.....	713	पदीया ...	पदीया.
141	.....	715	कथक ...	कथक.
145	.....	732	जमा <i>jama</i> ...	जमा <i>jāma.</i>
152	.....	759	छंटा, छंटी ...	छंटा, छंटी.
153	7	.....	उत्तरना ...	उत्तरना.
154	.....	766	<i>sari</i> ...	<i>sāri.</i>

Page.	Line.	Section.	For	Read.
154	3 from bottom.	.....	विहजि	विहजो.
155	.....	771	किँकिनि, हहह, हँहह ...	किँकिनी, हहह, हँहह.
157	2 from bottom.	.....	उहह	उहह.
159	.....	784a	Add—'A homestead is also called डोंडा <i>diāra</i> or डोंडो <i>diāro</i> in South Bhagalpur.'	
161	.....	786	After 'goriatta,' add—'or in South Bhagalpur गोरण्टी <i>goranti</i> .'	
164	12	.....	For 'तरि' read 'तरौ.'	
"	.....	794	Add—'Soil mixed with coarse gravel is also कँकरोटिया <i>kankrotiya</i> , and hard rocky soil पथराँटी <i>pathrauti</i> in South Bhagalpur.'	
165	.....	797	Before 'खिन्कट,' insert 'कुराव <i>kurāo</i> ;' and before 'and पौह,' add—'कनिज <i>kanil</i> in South Bhagalpur.'	
166	1	.....	After 'chānch,' add—'or पह पराँती <i>pah parti</i> .'	
"	.....	801	After 'melani,' add—'or छिटा <i>chitta</i> ,' and also add —'Irrigation from wells is कुँदिया चास <i>kunriya chās</i> in South Bhagalpur.'	
168	.....	808	For 'होवती <i>hewti</i> ' read 'हँवती <i>heñwti</i> .'	
"	.....	812	For 'धन कियारी <i>dhan kiyaṛi</i> ' read 'धनकियारी <i>dhankiyaṛi</i> .'	
"	.....	814	After 'बीटो <i>bito</i> ,' add—'or बेरो <i>bero</i> .'	
169	.....	"	After 'laugāchhi,' add—'or नौगाछी <i>naugāchhi</i> .'	
"	.....	815	Add,—'Land producing brushwood is झाँटी <i>jhānti</i> in South Bhagalpur.'	
171	.....	818	After 'phāran,' add—'and in South Bhagalpur हर समौह <i>har samaudh</i> .'	
173	.....	827	After 'dahina,' add—'and in South Bhagalpur, उखर हाँह <i>ukhar hāl</i> .'	
...	.....	828	For 'bhaunriya' read 'bhaunriya,' and add—'in South Bhagalpur मण्डो जोव <i>mando jot</i> or चीनळी <i>chaumandi</i> .' For 'जगाडेदो' read 'जगा डेदो,' and after 'other names current are,' add—'लमती <i>lamti</i> in South Bhagalpur.'	

Page.	Line.	Section.	
174	830	<i>For 'हैगाय' read 'हैगाय.'</i>
,,	Last ...	.....	<i>For 'हरकी बाबा' read 'हरकी बाबा.'</i>
176	837	<i>For 'सौंन के' read 'सौंनके,' and for 'हँडिया' read 'हँडिया.'</i>
177	2	.....	<i>After 'somāta,' add—'or हर समौय har samaudh.'</i>
,,	842	<i>Add—'A ploughman who works for advances is सापौन saonkh in South Bhagalpur.'</i>
179	848	<i>Add—'Manure is also called हुरा hura in South Bhagalpur.'</i>
180	850	<i>Add—'Heavily-manured land is also said to be पटाएल patāēl north of the Ganges.'</i>
182	856	<i>Add—'Barren seeds are called कुब्बी kubbi in South Bhagalpur.'</i>
183	3	.....	<i>For 'बावर' read 'बावन.'</i>
,,	859	<i>After 'barua,' add—'and in South Bhagalpur कुब्बी kubbi.'</i>
184	862	<i>After 'benga,' add—'and in South Bhagalpur बिचरा bichra or बिहन्तर bihantar.'</i>
,,	864	<i>For 'बीहन्तर' read 'बिहन्तर.'</i>
,,	864	<i>Add—'The bamboo on which the seedlings are carried is called धरङ्गी dharangi in South Bhagalpur.'</i>
185	866	<i>Add—'Hoeing is called केलौनी kelauni or कमौनी kamauni in South Bhagalpur.'</i>
,,	867	<i>After 'kelauni,' add—'or कमौनी kamauni.'</i>
186	871	<i>For 'चकवेदा' read 'चकवेदार.'</i>
187	873	<i>Add—'Cane-cutting is पतौर पारब pataur pārab in South Bhagalpur.'</i>
,,	875	<i>After 'agra,' add—'or चकगा alga.'</i>
188	1	.....	<i>For 'jhārjharāēl' read 'jharjharāēl.'</i>
192	887	<i>Add—'Treading grain is दमाही damāhi in South Bhagalpur.'</i>

Page.	Line.	Section.	
192	.....	888	Add—'The first treading out of the grain is also called <i>ख़पा khūa</i> or <i>खोपा khoa</i> , and the second treading <i>तराकार tarjāār</i> in South Bhagalpur.'
„	3 from bottom.	.....	For 'दोगहा <i>dogha</i> ' read 'दोगहा <i>dogaha</i> .'
193	.....	891	After 'ख़पा <i>khūa</i> ,' add—'or <i>खोपा khoa</i> or <i>पौर paur</i> .'
194	.....	894	Add—'Loose straw that has been threshed is <i>मीरा mira</i> in South Bhagalpur.' After ' <i>newāri</i> ,' add—'or in South Bhagalpur <i>गभौरी gabhauri</i> .'
„	.....	895	Add—' <i>घोरान ghoran</i> is also used in South Bhagalpur.'
195	.....	896	After ' <i>thathero</i> ,' add—'When applied to <i>janera</i> (<i>holous sorghum</i>).'
196	.....	903	After ' <i>kurtāli</i> ,' add—'when between tenant and subtenant.'
198	.....	911	For 'ख़द काशत <i>khūd kāshṭ</i> ' read 'ख़दकाशत <i>khudkāshṭ</i> .'
201	.....	915	Add—'A man irrigating is in South Bhagalpur <i>लरवाहा larwāha</i> .'
203	.....	918	After ' <i>dhurka</i> ,' add—'or <i>उपटा upṭa</i> .'
204	.....	922	Add—'The spring is in South Bhagalpur also <i>झूर bhūr</i> or <i>सोपा soa</i> .'
208	.....	939	Add—The 'wooden framework is called <i>जाला jalāla</i> in South Bhagalpur.'
214	5	.....	For 'घुपाज' read 'घुपा.'
„	.....	958	For 'दूँवा' read 'दूँवा.'
224	14	.....	For 'जोरैचा' read 'जोरचा.'
228	8 from bottom.	.....	For 'मब' read 'मेब.'
228	4	.....	For 'रहारेठा' read 'रहारेठा.'
„	6	.....	For 'देदी' read 'देदी.'
230	.....	1001	For 'पटापब' read 'पटापब.'
247	10	.....	For '1464' read '1458.'

Page.	Line.	Section.	
248	.....	1050	For 'नीट <i>bhit</i> ' read 'नीट <i>bhitā</i> .'
253	5 from bottom.	.....	For 'बल्लूखा' read 'बेल्खा.'
273	.....	.....	In last column, for 'चसनी' read 'चसनी.'
274	10 from bottom.	.....	For 'पवाव' read 'पावव.'
280	16 from bottom.	.....	For 'बरसे' read 'बरसे.'
"	4 from bottom.	.....	For 'सामवास' read 'समावस.'
281	3	.....	For 'neede' read 'need.'
290	.....	1110	For 'छेर' read 'छेर.'
292	.....	1117	For 'रककट' read 'करकट.'
299	.....	1147	For 'उद्वर' read 'उद्वर.'
300	.....	1151	After 'kāṣ charāi,' add—'काह चराइ <i>kāh charāi</i> .'
310	13	.....	For 'मङ्गपाटी' read 'मङ्गुपाटी.'
"	15	.....	For 'यसेन' read 'सैयन.'
"	17	.....	For 'चोरा' read 'चारो.'
316	10 from bottom.	.....	For 'टकही <i>takahi</i> ' read 'टकाही <i>takhi</i> .'
318	12 from bottom.	.....	For 'कैयाली <i>keyāli</i> ' read 'केपाली <i>kedli</i> .'
322	.....	1200b	After 'rent-free,' add—'or revenue-free.'
323	8 from bottom.	.....	For '1487' read '1482.'
330	2	.....	For 'money rents are always assessed,' read 'extra money rents are assessed.'
333	8 from bottom.	.....	For 'झाउनी' read 'झाउनि.'
337	7	.....	For 'तोइया' read 'तोइया.'
357	4 from bottom.	.....	For 'मोहराह' read 'मोहराह.'
359	.....	1285	For 'बरेजि' read 'बरेजी.'
360	.....	1288	For 'कका' read 'कैका.'

Page	Line.	Section.	
366	.....	1323	<i>Add at end of section—‘and in West Tirhut लथंगर lathangar.’</i>
369	.....	1338	<i>Add at end of section—‘and in West Tirhut खिरखियाँनी khirkhiyauni.’</i>
372	.....	1349	<i>Add—‘The ceremony of cutting the nails is called in West Tirhut नौह छिहो nauh chhilli.’</i>
389	4 from bottom.	.....	<i>For ‘दोनी doni’ read ‘दोनी donni.’</i>
391	3 from bottom.	.....	<i>For ‘nagra’ read ‘nagar.’</i>
412	.....	1461	<i>For ‘धारनिक’ read ‘धारनिक.’</i>

APPENDIX.

2	No. 2	<i>For ‘जसरा’ read ‘जसरा.’</i>
„	No. 2a	<i>For ‘गफराजबूह’ read ‘गज गफजूह.’</i>
14	14	<i>For ‘am’ read ‘ām.’</i>
		15	<i>For ‘बहु’ read ‘बहु.’</i>

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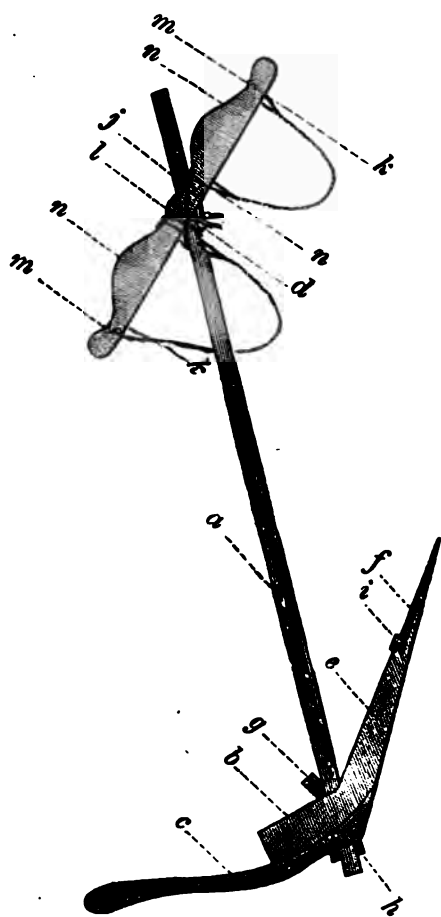
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The Country Plough.

(NOTE.—The front portion of the body is given in section, so as to show the position of the share.)

DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as **हर har**. Sometimes the Hindi form of the word, **हल hal**, is used. In Gaya the word **लंगल lāngal** is also used.

2. **खिनौरी khinauri** is used for an old or worn plough. In the South-East and in North-West Tirhut this is **थेंथी thenthi**, and generally over North-East and South Tirhut **थेंठा thentha**. In Shahabad it is **खुटहन्ता khutahra**. A new plough is **नवन्ठा nawtha** or **नौठा nautha** to the west, **नवन्घर nāughar** in Champāran, and **लवन्ठा lawtha** generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur **संग sānga**, and in South Munger **संगह sāngah**, mean the plough and all its appurtenances, as in the sentence **संग (or हर संग) लेने आव बहियार sānga (or har sānga) lene āw bahiyār**,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows :—

5. *The beam (a).*—North of the Ganges this is **हरिस haris**, and so also in Shahabad. In East Tirhut it is also called **हरसी haris**. In Patna, Gaya, and South Munger it is **सँढ़ sārṇh**. In South Bhagalpur it is **रिस is**. **हरिस haris** is, however, understood more or less everywhere.

6. *The body (b).*—This is everywhere *हर har*.

7. *The handle or stilt (c).*—In Shahabad and north of the Ganges this is *परिहथ parihath*; in the eastern portion of the latter tract it is also *लगन lāgan*. *लगना lagnā* is used in South Munger, Patna, and Gaya, and *नांगनो nāngno* in South Bhagalpur. In South-Western Shahabad *परिहत parihat* is used. The knob at the end of the body near the handle is in Patna *चंदवा chandwa*, in Gaya *चाँदी chāndī*, north of the Ganges and in Shahabad *मुठ mūth* (or in the south-west of the district *चंदुली chanduli*), and in the south-east *मुठिया muthiya*. In South Bhagalpur *मकरी makri* is a piece used for mending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam (d)*, by which the share is raised or lowered.—In Sāran *खेड़ा kherha*, in Gaya *खेड़ी khenrhi*, and in Shahabad *खेही kherhi*. In Patna they are *खेड़ा kheha*, in Champāran *खाता khāta*, and throughout Tirhut *खारी khārhi*. In South-East Tirhut it is also *खड़खा kharha*, and in South-East Bihār *खोड़ा khonrha* or *काढ़ kārha*.

9. *The sole (e)*, in which the share is fixed.—

In West Bihār it is *टोर tor* or *टोरा tōra*. In East Bihār it is *नास nās* or *नासा nāsa*.

North of the Ganges the thicker end of the sole is called *माँच mānth* or *माँचा mānthā*.

10. *The share (f).*—Everywhere *फार phār*. In North-East Tirhut also *फारा phāra* or *फाला phāla*, and in South-East Tirhut also *लोहामा lohāma*.

11. *The wedge fixing the beam to the body (g).*—North of the Ganges and in Shahabad and South Munger this is *पाठ pāt*. Variants are *पट्टा patta* (Gaya), *पाठा pāta* (South Tirhut and Patna), and *पाठो pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as *चेही chaili* everywhere north of the Ganges and in Gaya and the south-west, and also as *चेखनी chelkhi* in South-East Tirhut. In East Tirhut it is also called *चेरी cheri*. Another name is *पाचड़ pāchār* (in North-East Tirhut and Shahabad), or *पचड़ी pachri* everywhere south of the Ganges. In South Bhagalpur it is called *उपर पाठो upar pāto*.

12. *The peg (h)* passing through the shaft at the end, to prevent the body coming off.—This is *बराइन barāin* generally, or *बरेन barain*

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरेन *baren* in North-East Tirhut, बरहन *barhan* in Sāran, बरेनी *baraini* in Patna, and बरन *baran* in Shahabad. Other names are सब धरिया *sabh dhariya*, सत धरिया *sat dhariya*, in Patna, and सबधर *sabhdhar* in Gaya, because it holds the whole plough together. Also तरैल *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and हुमना *humna* in Patna.*

13. *The iron clamp (i)* for preventing the share falling off.—करुआर *karuār* or करुआरा *karuāra* everywhere to the west. A variant is करुआरी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called कुरा *khūra*. In Patna it is also called जोंका *jonka*, and the same name is current all over Bihār. जोंकी *jonki* and चोभी *chobhi* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called ग़ासी *gāsi*.

14. *The yoke*.—North of the Ganges always पाळो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पाल *pāla* in South Bhagalpur. In Shahabad and Gaya the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तरावेला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट *mot*); so also the two following pins. As a general rule पाळो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जूआ *jūa* for the single-bar cart-yoke. See § 938.

15. *The outer pins*, which join the two bars of the yoke, are सैला *saila* or समेल *samail* to the west and कनेल *kanail* to the east. They are also कनकिली *kankilli* in South Bhagalpur.

16. *The inner pins* are समेल *samail* or (Patna and the south-east) समैला *samaila* and (Gaya) समैया *samaiya*.

17. *The leather thongs (j)*, which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन *nāran*, with a variant लरनी *larni* in

* About हुमना *humna* there is a story of a Jolha (the proverbial fool of Bihār stories) who found a *humna* on the road and cried out in his foolishness पाछी हार के हुमना, खेतोवर बनाय *pāñ har ke humna, kheti karab banāy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally लारन *lāran* in South-East Bihār. नाषा *nādha* and नरैली *naraili* are used in Shahabad, and variants of the former word occur in लद्दा *ladha* (South-East Tirhut), लेषा *laidha* or लाषा *lādha* (North-East Tirhut), and हर लधी *har ladhi* or हर नाषा *har nādha* over South Tirhut generally. नाषा *nādha* is also used in Gaya. हर ना षा *har nādha* in Sāran is only used when they are of string. When they are of leather, in that district they are called दुवाली *duālī*. South Bhagalpur has डोंरा *donra* or लेषा *ledha*.

18. *The ropes (k) which go round the bullocks' necks.*—These are everywhere except in the extreme west जोती *jōti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, जोता *jōta*, is the usual one. In North-East Tirhut they are also समेल *samel* or समेल *samail*, and in South Bhagalpur फाँस *phānsa*.

19. *The projecting knob (l) in the middle of the upper part of the yoke.*—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा *mahādewa*. Variants are महादेवो *mahādeo* (Patna and Gaya) and महद्वा *mahdaua* (South Munger). In South Bhagalpur it is मंजवार *manjhvāra*.

20. *The notches (m) near each end of the yoke.*—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी *khānri* in Patna, with variants खाँड़ी *khārhi* in South-East Tirhut and खेड़ी *kherhi* to the west. South-West Shahabad has खड़ी *khaddhi*. In Gaya the word used is कानौसी *kanausi*, and in South Bhagalpur खाता *khāta*, while सिमल *simal* or नकटी *nakti* are optional names in South-East Tirhut.

21. *The leaf of the yoke (n).*—This is पत्ता *patta*, पत्ता *palla*, or (in South Munger) पल्ल *palai* and (in Sāran) पाता *pāta*.

22. *The trough in which the share lies when fixed in the body is* खोल *khol*, or in South Bhagalpur खोली *kholi*.

23. *The bamboo whip with which the bullocks are driven is* पेना *paina*, and its *lash* is छिटि *chhiti* in North-East Tirhut. Other names will be found in § 98 and ff.

24. *A drill plough.*—This is generally टार *tār*, with variants in South-East Tirhut टाँड़ी *tānri* and टोर *tor* in South Munger. The share is टारखर *tarsūi*. बिछा *khilla* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँसा *bānsa*, also sometimes बन्सा *bansa* in Shahabad. In East Bihār this is generally चोंगा *chonga*, except in South Munger, where it is हर खाँड़ी *har khānri*.

The cup at the top, into which the grain is poured, is in West Bihār **माला** *māla* or **महोवा** *mahoā*. In East Bihār it is **पैला** *paila* (sometimes spelt **परदा** *paīla* or **पादला** *paēla*) or **माली** *māli*. In South Munger it is also **उखरी** *ukhri*, and in Patna **अकरी** *akri*.

25. *The sharpening of a ploughshare* is called as follows in the various districts:—

Shahabad : **धार पिटावल** *dhār pitāwal* ; or in the south west of the district **धार फरगावल** *dhār phargāwal*.

Patna : **धार असराप्र** *dhār asrāēb*.

Gaya : **असार** *asār*.

South Munger and South Bhagalpur : **धार पजाव** *dhār pajāw* or **असार** *asār*.

North of the Ganges generally : **धार पिटावल** *dhār pitāwal*.

Also, North-West Tirhut and Sāran : **धार पिजावल** *dhār pijāwal*.

North-East Tirhut : **धार बणाप्र** *dhār bandēb*.

South-East Tirhut : **फार करा काप्र** *phār korā lāēb*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches (*d*). This is called in West Bihār **औगार** *augār*. In North-West Tirhut it is called **लगार** *lagār*, and in the rest of Tirhut **तराख** *tarakh*. In South-West Shahabad it is called **अवाप्र** *awāē*, in South Munger **ढाढ़ा** *thārha*, and in South Bhagalpur **ढाढ़** *thārḥ*. Light ploughing is done in the converse way, and is known everywhere as **सेव** *sev*, or in North-East Tirhut **सेब** *seb*.

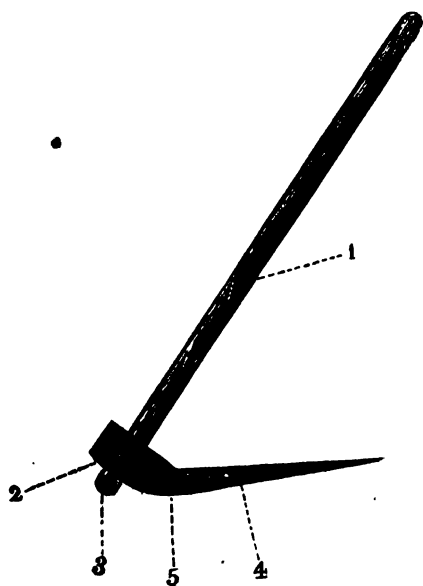
CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya **फौरा** *phaura*. Variants are **फहोड़ा** *phahora* (Patna and Gaya), **फहोरा** *phahora* (South Munger), **फहोरा** *phaōra* (Patna and Gaya), and **फहुरा** *phahura* or **फरहा** *pharuha* in Shahabad. In South-West Shahabad it is **फरहा** *pharsa*. In Tirhut it is **कुदार** *kudār*, and in South Bhagalpur and South Mungēr **कोदार** *kodār*. Another name current in Gaya is **जाम** *jām* or **जामा** *jāma*. In the same district **आभी** *ābhi* is a heavy kind of wooden spade tipped with iron for hard soils, and **खुरनी** *khurni* or **खुदनी** *khudni* is a kind of spade.

28. A mattock with a narrower blade is **कुदारी** *kudāri*, **कोदारि** *kodāri*, or **कोदारी** *kodāri*. South of the Ganges it is also **कुदाली** *kudālī*.

कुदाल *kudāl* and कुदर *kudār* are often used to signify also the smaller variety. In South Bhagalpur it is ठेंडी कोदर *thenṭhi kodār*.

29. The handle is बेंड *bent*, and the upper end of it, which projects beyond the socket, हुरा *hūra* or हूर *hūr*, or (in South-West Tirhut) मुठा *mūṭha*. Other names for this end are एरा *era* or अरानी *ārāni*, and in South Bhagalpur पाटा *pāṭa*. The ring or socket in the blade, to which the handle is fixed, is पास *pās* or पासा *pāsa* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पंवारो *pamwānri*, and in South Munger (optionally) पसाटा *pasāṭa*. The curved part of the blade is in Sāran and Patna फरो *phari*. Elsewhere, north of the Ganges and in South Munger, फरकी *pharkī*. In Patna and South Munger it is also called फल *phal*, in South Bhagalpur फरो *pharo*, and in Gaya फारी *phāri*. In Shahabad it is धार *dhār*, and in the south-west of the district दम्फ *dampḥ*. The place where the ring and the blade meet is कन्धी *kanthi* in Patna and Gaya, नहो *nahin* in Shahabad, सन *san* or कन्ध *kanth* in South Bhagalpur, and सन *sun* in South Munger. In Sāran the part of the handle which is grasped is मुठ *mūṭh*, and the corners काना *kāna*. A new mattock is नवगर *naughar*, and a worn one ठेंडी *thenṭhi*.



- | | |
|--------------------------|--------------------------|
| 1. <i>Bent</i> (handle). | 4. <i>Phari</i> (blade). |
| 2. <i>Pāsa</i> (socket). | 5. <i>Kanṭhi</i> (neck). |
| 3. <i>Hūra</i> . | |

The Mattock (Phaura or Kodar).

CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut it is called **हेंगा** *henga*, and in East Bihār more usually **चौकी** *chaunki* or **चौकी** *chauki*. In Patna it is also called **सिहने** *sihne*, **पटने** *patne*, or **लगानरी** *lagāwri*.

31. When drawn by one pair of oxen—one ox at each end—it is called **हेंगी** *hengi* in Champāran, **दुगोरी** *dugori* in Tirhut, **एक हरा** *ek hara* in South Bhagalpur, and **दोबरन्दा** *dobarda* elsewhere. When drawn by two pair of oxen—one pair at each end—it is called in North-East Tirhut **चोगोरा** *chaugora*, in the rest of Tirhut **चरगोरी** *chargori*, **दो हरा** *do hara* in South Bhagalpur, and elsewhere **चोबरन्दा** *chaubarda*.

32. The pegs to which the hauling ropes are fastened are generally **खूँटी** *khūnti*. In Shahabad they are also called **संरु** *sanrusa*, and in the south-west of the district **गुली** *gulli*. In Gaya they are **बाँका** *baunkha*, in Patna and South Munger **बहका** *bahkha*, and in South Bhagalpur **बंकोरा** *ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, **बरही** *barhi*. North of the Ganges they are also **हेंगही** *hengahi*. In Shahabad chains used for the purpose are **सीकर** *sinkar*, and in Patna and Gaya **सीकर** *sikar* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also **चौक नारन** *chauk nāran* when of rope. In South-East Tirhut they are also called **मरिखर** *marikhar*, and in South Bhagalpur **जगनोरी** *jagdori*. In South Munger they are **सीकर** *sikar* when made of chain, and **मरिखर** *marikhar* when made of rope, and **मज्जोतर** *majhatar* is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is **मज्जोतर** *majhotar* in East Tirhut. In East Tirhut, when made of leather they are called **मेरन** *mairan* or **मेहन** *merhan*, and when made of rope **बरहा** *barha* or **बरही** *barhi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger **कुदन्दी** *kudandī*, in South Bhagalpur **बसंजोती** *banjōtī*, and elsewhere **अरावा** *arawa*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur **घाघरी** *ghaghri* or **घाद** *ghāḍī*, in South Munger **खदहा** *khadha*, and elsewhere **खड्डा** *khaddha*. The channel is generally the

hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow).

2. *Khūnti* (pegs).

3. *Barki* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पल्ला *palla* (Patna), कड़ी *kari* (Gaya), एकठा *ektha* in Shahabad, and लकड़ी *lakri* in South-West Shahabad. Elsewhere it is simply चौकी *chaunki* or चौकी *chauki*.

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *henga* or चौकी *chauki*, &c., as above.

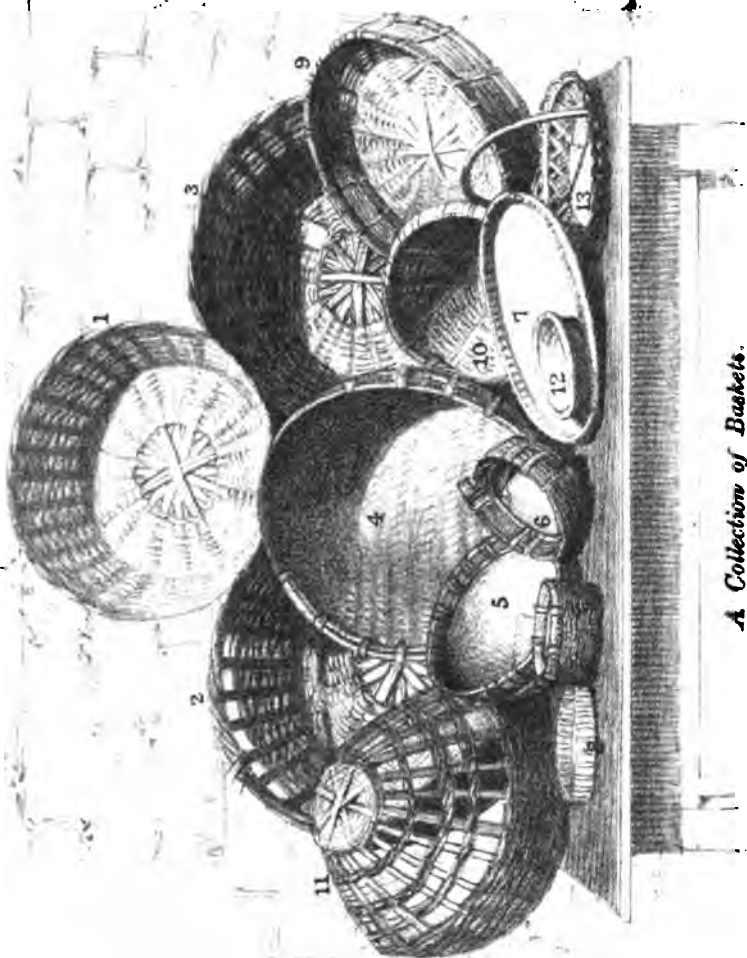
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut the कडा *kanta* or खखोर्नी *khakhorni* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पचपहरिया *pachphariya* or (in Sāran) गेल्ली *gelhni* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. A *pickaxe*.—North of the Ganges this is गैता *gainta*, south of the Ganges it is गैता *gainta* or गैती *gainti*. In South Bhagalpur it is गैचा *gaincha*, and in South Munger गाता *gāta*.

39. The *dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut it is चालना *chalna*, and in Champāran



A Collection of Baskets.

1. Chhainta.	made of split bamboo.	8. Dagri.	made of split bamboo, edge sewn with tal leaves.
2. Ditto	" ditto, woven up with tal fibre.	9. Dais	" split bamboo.
3. Oriya	" split bamboo.	10. Tokri	" tal slips and bamboo.
4. Daura	" ditto	11. Tap	" bamboo slips.
5. Dauri	" ditto, strengthened with tal leaves.	12. Sitahuti	" munj grass.
6. Two ditto	" split bamboo.	13. Phuldali	" flower-basket
7. Dags	" ditto, edge sewn with rattan.		

तराही *tarchhi*. In North-East Tirhut it is चौडी *chhiti*, कठुली *kathuli*, or पथिया *pathiya*. चौडी *chhiti* is also used in South-East Tirhut, where also occur कठुल *kathul* and (also in Shahabad) तगाड़ी *tagari*. Elsewhere south of the Ganges it is गैता *gainta* or खन्ती *khanti*, and in South Munger चौडा *chhita*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खुडा *khunta* north of the Ganges generally, गजारा *gajāra* in Sāran, and गोभनी *gobhni* in South-West Tirhut. In Gaya it is खोभना *khobhna*, and in Shahabad खोभन *khobhan*, but in the south-west of the latter district it is लरहा *larha*. In South Munger it is देबन *debhan*, and in South Bhagalpur it is गजारा *gajāra* or खन्ती *khanti*.

41. The *hooked stick* for pulling down fruit from trees is generally लग्गा *lagga* or लगी *laggi*. The hook of this is अंकुसी *ankusi* or (in South Bhagalpur) कानी *kāni*. The long pole with a small net at the end to catch the fruit as it falls is जोरा *jhola*, खोंची *khonchi*, or (in Sāran) जोरा *jhora*. Another optional name in South Munger is जलखारी *jalkhari*.

The short stick thrown up into fruit-trees to bring down fruit is जलथा *jhatha*, and also (in Sāran) लगूसी *lagūsi*.

SUBDIVISION II.

IMPLEMENTS USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

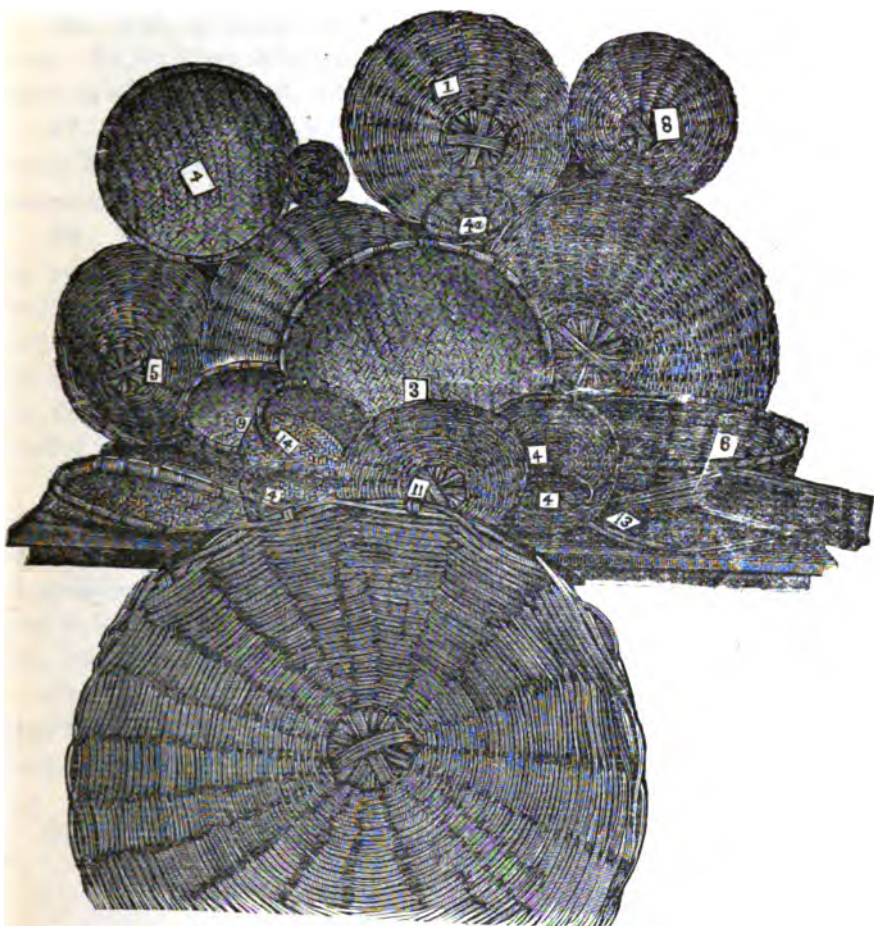
43. Baskets used specially by the sower are called generally ओड़ा *ora*, ओड़ी *ori*, or ओड़िया *oriya* (sometimes made partly with the fibre of the leaves of the *tāl* palm); also we meet, to the west, चैंडी *chhainti*, and to the east चौडा *chhita* (a large one), चौडी *chhiti* (a small one), or दौरी *dauri*. South of the Ganges they are also called in Patna बट्टा *battā*, (also in Shahabad) दौरा *daura*, or दौरी *dauri* (sometimes made of the culm of the *sik* grass, *andropogon muricatum*), in Gaya (also in North-

East Tirhut) *पथिया pathiya* (also used for feeding cattle), and in South Munger *खंचिया khanchiya*. The only difference amongst all these is that in the case of the *दौरा daura* and *दौरी dauri* the bottom is woven of bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are *चंगेली changeli* or *चंगेरी changeri*, and sometimes *डाली dāli* or *डलिया daliya*, especially towards the east. In Patna and South Munger they are called *बटरी batri*. Another very similar basket (but still smaller) is called very generally *मौनी maunni* or *मौनिया mauniya*, also *बट्टा batta* in Patna, Gaya, and South Munger, and *फुलुकी phuluki* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the *tāl* palm is called *टोकड़ा tokra*, *डाका dhākā*, *डाकी dhāki*, *चोड़ा ora*, or *हैंटा chainṭa*. A smaller variety is called *गंजा gānja*, *टोकड़ी tokri*, *डकीया dhakiya*. When the bottom is very finely woven, so as even to hold water, it is called *ओरैसा oraisa*. The *धामा dhāma* is an open basket made of rattan. The *खैचा khaincha* or *खँचा khāncha* is a large coarse basket made of twigs of *cytiscus cajan* (*rahar*) or tamarisk (*jhāū*). South of the Ganges we also find *देही deli*. A smaller basket of the same kind is known as *खँची khānchi* (also *खँजी khānjihi* in North-East Tirhut), *खंचिया khanchiya*, *खचोली khacholi*, *पथुली pathuli* (Gaya), *नोनहारो nonihāri* (Patna), or (South Bhagalpur) *दमहरिया damhariya*. The *दगरी dagra*, *दगरी dagri*, also called south of the Ganges *दौरा daura*, *दौरी dauri*, or (in South Bhagalpur) *डाला dāla*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the *दौरा daura* or *दौरी dauri* (see above). In Shahabad *करर karui* or *दोकी doki*, and north of the Ganges *सिकहूती sikhauti* or *सिकौती sikauti*, is a little basket made of the stalks of the *mūnj* grass.

45. A broken basket is *चितनी chhitni*, or in Gaya *छतना chhatna*, or in South Bhagalpur *चितना chhitna*.* The *झांपी jhampi* or *झपिया jhampiya* is a little basket with a lid. It is also called *पौती pauti* or *पौतिया pautiya* (being then generally made of *mūnj* grass) and *पेटारी petari* (made of bamboo or rattan). A larger kind is called *झांपा jhāmpa*. The lid of all these is called *पेहानी pehāni* or *झांप jhāmp*. *थैचा thaicha* or *चंगोर changor*, or in Shahabad *थैचा thaincha* or *थींचा thīncha*, is a kind of large open basket. *फुलुडाली phuldāli* is a flower-basket.

* A common curse amongst Gaya women is *चितनी बटनी लागी chhitni bārkni lāgau*,—may your wealth be swept away.



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.
- 4 & 4a. Dauris of various sizes.
5. Deli.
6. Khaincha.
7. Tāp.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sūp. }
14. Chalni (sifting sieves).

MATERIALS.

Nos. 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tāl palm.
 4a, of the culm of the *sik* grass (*andropogon muricatum*).
 5 & 6, of tamarisk (jhāū).
 7, of *rahar* (*cytiscus cajan*).
 11, of bamboo twigs.
 13, of *sirki* (the upper joint of *saccharum procerum*).
 The rest are of bamboo slips.

बाजी *sāji* is one with a handle. In North-East Tirhut बडोर *mator* is a basket used by betel-growers (बररै *barai*).

46. देही *dehi* is the basket employed by coolies when working on roads. In the North-Western Provinces the same word is used for a basket in which wild fowl, fish, or young pigs are kept.

47. A winnowing-basket or sieve is कोहलसुप *kolsup*, or in North-West Tirhut दगरा *dagra*. A basket for sifting grains of various sizes is सुप *sūp*. A scale-pan is तराजू *tarāju* or तरजू *tarjui*.

48. There are several kinds of baskets used for catching fish, viz. टाप *tāp*, टापा *tāpa*, टापी *tāpi*; गंज *gānj* or गंजा *gānja*; सरैला *saraila* (Tirhut); अन्ता *anta* in East Tirhut; परसे *parise* or चारसी *čarsi* in Patna; अरसी *arsi*, पेरवा *perwa*, or सेरा *saira* in South Bhagalpur; and चोपा *chhopa* in Shahabad. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran चोपी *chhopi*.

49. South of the Ganges भौकी *bhaunki* is a large basket with a narrow mouth. तारौना *tarauna* in Gaya is a basket made of tamarisk for carrying refuse, and in Patna बोमिया *bogiya* is a small basket for cowdung. In South-East Tirhut चांग *chāng* is a large basket equal to four टोकरी *tokri* for carrying chaff. टंगौर *tangaur* is a similar kind, but made of *rahar*, and rougher.

50. In Sāran तरछा *tarchha* is a basket used in weeding poppies. टाप *tāp*, टापा *tāpa*, or टापी *tāpi*, or (in South-East Tirhut) खोप *khomp*, and in Sāran जाम्प *jhāmp*, is a basket under which chickens are kept. These are generally made of *rahar* (*cytiscus cajan*).

51. बत्ती *batti* or बानी *bāti* are the twigs used for weaving baskets.

CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is ज़ारू *jhāru* and ज़ारुआ *jhārua* or ज़रुआ *zharua*. In South-West Shahabad it is also called सेथन *sethan*, and near Ara कुंचा *kuncha*. South of the Ganges, to the east, it is called बोहन *borhan* or बोहनी *borhni*.

54. The broom used by women in sweeping out the house and also by sweepers is बरहनी *barhni*, or in North-East Tirhut also बरहन *barhan* or बरहनि *barhani*. According to Crooke it is so called because the family is supposed to prosper (*barhnā*). It is also called towards the west कुंची *kunchi*.

55. The broom used for sweeping up the grain on the threshing-floor has various names. North of the Ganges, in Sāran, it is दिरगच

sirhath, and in North-West Tirhut *सरहथ sarhath*. In Champāran it is *खरहरा kharhara*, and in the rest of Tirhut *खरा kharra*. South of the Ganges it is, in Gaya and South Munger, *कुचा kuchcha*, in Shahabad *कुचा kūncha*, and in the south-west of the district *कुची kunchi* or *सेथन sethan*. In South Bhagalpur it is *जटरी jhatai* or *खरहरा kharhara*.

56. The broom used by grain-parchers for turning the grain which is being parched is *आरु jhāru* in Patna and Gaya, *बहनी barhni* in the south and east generally, *खरणा larna* in North-East Tirhut, *चिपनी chhipni* in South-East Tirhut, *चलानी chalauni* to the west of the North Gangetic tract, and in South-East Bihār *भुजनाडी bhunjnāthi*.

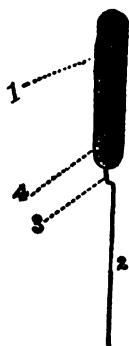
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, *खरहरा kharhara*, and to the east *खरा kharra*. South of the Ganges, in South Bhagalpur, it is *खरहरो kharharo*; but in Patna *आंडा jhānta*, in Gaya *आरु jhāru*, in Shahabad *सरहथ sirhat* or *जॉकी jhānkhi*, in the south-west of the same district *खरणा jharna*, and in South Munger *आंडा jhānia* or *जटनी jhataini*.

58. To sweep is in Patna and Gaya *बोहारब bohārab* or *बाहब bārhab*; the former is also used in the south-east. To the west it is *बाहारब bahāral*, and in Tirhut *बाहब bārhub*, *आरब jhārab*, or *आरि हुरि देब jhāri jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The *खुरपा khurpa* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this the iron blade is *खुरपा khurpa*, or in North-East Tirhut *पासङ्ग pāsang*. The handle is *बेंड bent*. The iron ring-fastening in the blade is *साम sām* or *सामी sāmi*, and also in Shahabad *चुरिया churiya*, and in the south-west of the district *मुंदरी mundri*. The spike of the blade which goes into the handle is north of the Ganges *नार nār*, and south of it *नार nār* or *दन्ती danti* or (South-West Shahabad) *दाँरी dānri*. Towards the east we find, north of the Ganges, an optional variant *लार lār*, and in South Bhagalpur *लारु lāru*.



1. *Bent* (handle).
2. *Khurpa* or *khurpi* (blade).
3. *Nār* or *dānri* (spike).
4. *Sām* (ferule).

The Hoe (Khurpa or Khurpi).

61. A smaller instrument for scraping grass or weeding is called,

when the blade is curved, *खुरपी khurpi*, and (south of the Ganges) when it is straight *पसनी pasni*. An optional name for the curved variety in Gaya is *बँकुवा bankua*.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called *दिबारी diyāri*. In South Bhagalpur they are called *केदारी kedāri*. In South Munger *गँदारी ganrāri* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a single man, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges *फरही pharūhi*, and in East Tirhut *फरहा pharuha*. North of the Ganges, to the west, it is called *फहरी phakuri*. In South Bhagalpur it is called *फरुवा pharua*, and in South Munger *फरही pharhi*. In Gaya it is called *पेन्नी penrni*.

64. A wooden shovel used in distributing the water in a field is called *हथा hatha* or *हत्था hattha*. South of the Ganges it is also called *आभा ābha*, in South Bhagalpur *छिहा chhitta*, and in South Munger *कठौवा kathaua*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally *धेलमास dhelmās* or *धेलवांस dhelwāns*. In Patna, Gaya, and (optionally) Shahabad it is also called *धेनवांस dhenkwāns*. Another name current in Shahabad is *धेकुवास dhekuās*.

In South-East Tirhut it is also called डेलौरी *dhelaury*. In South Munger and South Bhagalpur it is डिनरोर *dinror*. गुरदेख *gurdal* or, to the east, गुलेती *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धू धूह, धूहा *dhūha*, or धुवा *dhua*. In Patna it is पुतला *putla*, and in Gaya डही *dhahi*.

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges डबडबवा *dhabdhabwa*, डकरा *thakra* to the west, डकडकिवा *dhakdhakiya* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut, and elsewhere तारक चहा *tārak chhaja* or धुवा *dhua*. South of the Ganges it is in South-West Shahabad डमहौवा *damhaua*, elsewhere in the district डमको *damko*. In Patna it is डमकौला *damkaula*, and in Gaya डहकौला *dhalkaua*. In South Bhagalpur and South Munger it is डरका or डकुका *harka*.

69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirhut डोडका *totka*, or in North-East Tirhut तौला *taula*. South of the Ganges we find also डोडका *totka*, with variants डोडमा *totma* (Gaya) and डोडवाँ *totwān* (South Bhagalpur). In Shahabad it is called डोना *tona* or नजर गोजर *najar gojar*, and in South Munger नजर गुजर *najar gujar*. Another general name is करिहार हाँड़ी *karikhāi hāuri* or कर्खाहि हँड़िया *karkhāhi hanriya*, from करिखा *karikha* or कर्खा *karkha*, 'soot.' Local variants of this last word are कर्खी *karkhi* (Shahabad), कारिख *kārikh* (Gaya), and कर्खो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चूना *chūna*). Thus, a man of Ara would say हँड़िया में करिखा लगा के चुना के डीक दे के खेत में धै बावस जावा *hanriya men karikha laga ke chunna ke tik de ke khet men dhai āwal jālā*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचाच *machān*, with an optional variant माँच *mānch* in the west.

71. The shed over the platform has various names, viz. north of the Ganges जॉपन्की *jhompri* and खॉपन्की *khompri* generally, बघन्ती *chhapri* (North-West Tirhut), चाही *chhāhi* (North-East Tirhut), and लगौरी *lagauri* (South-East Tirhut). South of the Ganges we have बघन्ता *chhapra* to the west and मरुका *maruka* and बघन्ती *chhapri* to the east.

72. मरुई *marai* and also (in East Tirhut) मर्रा *marra*, गोहिवा *gohiya* (South-West Tirhut) and पलानी *palāni*, is a shed on the ground without any platform.

SUBDIVISION IV.

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

73. (a) *With a sharp cutting edge.*—These are everywhere हंसुवा *hansua*. A kind with a heavier blade is called पघरिवा *paghariya* or पघरुवा *pagharua*, or बधन्ता *badhra*, बधन्ती *badhri*, बधरिवा *badhariya*, or बधार् *badhāru*. It is also called in East Tirhut सँगिया *sangiya*, in South Bhagalpur दाबा *dāba*, and in Gaya चिलोही *chilohi*.

(b) *With teeth.*—These are called हंतुवा *dantula*, from दांत *dānt*, 'a tooth.' They are also called कैचिया *kainchiya*, of which कचिया *kachiya* is a variant in South-East Bihār.

74. हंसुकी *hansuki* is a small sickle without teeth, principally used by girls for cutting spinach (सग *sāg*), and by toddy-sellers (पासी *pāsi*) for cutting palm-trees. The पसुल *pahsul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कत्ता *katta* is an instrument used by Doms for cutting bamboos, and क्योन्चा *kyoncha* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

लार *lār*. Other names are दान्नी *dānri* (South-West Shahabad), नरिया *nariya* (Gaya), and नाब *nāb* (Patna). The handle is बेंड *bent*.



The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is खेना *akhaina*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खेना *khenā* and खेना *akhena* (Patna, Gaya, and South Munger), खैन *akhain* in South-West Shahabad, and खेनो *ukhaino* in South Bhagalpur. When it has five prongs, it is called पंचखा *pachkha* north of the Ganges, in South Munger, and in Shahabad, and पाँचा *pāncha* also in the last district. This is also called in South Munger पाँचख *pānchakh*.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—A structure of straw or brushwood in the open air.—These are बहार *bakhār*, बहारी *bakhāri*, or कोठी *kothi*. Local names are बेदी *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बदारी *badāri* (also in South Bhagalpur) or मुनहार *munhar*

in South-East Tirhut. In Tirhut a गोली *goli* is a round कोठी *kothi*; जबर ज़ा *jabra* in Gaya is a small granary.

2nd.—*Underground pits for storing grain.*—These are everywhere खाद *khād*, and also (south of the Ganges) खाना *khatta* or खाना *khāta*. Local names are चौर *chaur* in South-East Tirhut, माट *māt* in Gaya, and खाद *khād* or खादा *khadha* in South Bhagalpur.

3rd.—*Granaries inside the house.*—In Sāran देहरी *dehri* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothi*, कोठिला *kothila*, or कोठिली *kothili* is everywhere generally made of sun-baked mud, and is larger.

4th.—*A space surrounded by mats for holding grain* is ठेक *thek*. A granary made of straw only is in South Bhagalpur खोंचरी *khonchri*, and in South Munger बाँध *bāndh*.

78. The support of the granary is गोड़ा *gora* generally. Local optional names are बेसना *besna* (South-East Tirhut), बैसक *baisak* (East Tirhut and South Munger), खुरा *khura* (Patna), and ओटा *ota* (Shahabad).

79. The cover of a कोठी *kothi* is everywhere except in South-East Bihār पेहान *pehān* or पेहना *pehna*. In Sāran and Gaya it also means the plug or stopper (see § 81). Local names are जपना *jhapna* (South Tirhut and South Munger), धपना *dhapna* (East Tirhut and South Bhagalpur), and चाक *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मुँहखर *munhkhār* in Sāran. In the same district the cover of a बखारी *bakhāri* is खोंप *khomp*.

80. The bottom is called everywhere पैद *pend*, पैदा *penda*, पैदी *pendi*, or पेनी *peni*. The South Bhagalpur form is, however, पैदो *pendo*.

81. The hole through which the grain is removed is generally खान *ān* or खाना *ānā*, local names being खाण *ān* or मोहना *mohkhā* in East Tirhut and Patna, and मुँह *munh* north of the Ganges. The plug for filling the hole is दबकन *dabkan*, or in the south-east मुँदन *mūndan*. In Sāran and Gaya it is also पेहान *pehān* (see § 79), and in South Bhagalpur थेपी *thepi*.

82. A heap of grain is डेरी *dheri* or रास *rās*. In Gaya it is also सिल्ली *silli*. In South Munger a smaller heap is called कुद्दी *kuddi*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कुँड़ा *kūnra*, माट *māt*, घैला *ghaila*, or हंरिया *hanriya*. मटुका *matuka*, खोंद *chhonrh*, चेरु *cheru* are also used, but principally to the west. South of the Ganges we have चरुआ *charua*,

खुम *khum*, खोरा *khora*, and मटकी *matki* in Patna, Gaya, and South Munger (the last two also in Tirhut); चोंड़ *chhonr* in Shahabad, and कुँरी *kūnri* in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are धकना *dhakna* (Shahabad), जकना *jhakna* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली *kothili*, but used for keeping cooking-pots and curd-dishes, &c., is called जबरा *jabra*.

SUBDIVISION V.

IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH.

86. This is गँदास *ganrās*, गर्राँस *garāns*, गँदासा *ganrāsa*, or गँदासी *ganrāsi*. Local variants are गँदसी *ganrsi* in North-West Tirhut and गर्राँसा *garānsa* in South Tirhut. The word गँदासी *ganrāsi* is the usual one. It has a short heavy handle. Other similar implements are दाव *dāw*, टँगाड़ी *tangāri* (Tirhut), and (in Patna, Gaya, and South Munger) काकुट *kākut* or कँकुट *kānkut*. The गँदास *ganrās* and गँदासा *ganrāsā* are properly heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

87. The heavy wooden part immediately over the blade of the fodder-cutter is called जाही *jāhi*, जहिवा *jahiya*, or मुंगरी *mungri*. Sometimes, especially to the east, it is simply called बेंट *bent*.

88. The blade is गँदासी *ganrāsi*, &c., as above. The handle is north of the Ganges मूठ *mūth* or मूठी *mūthi*, and south of it बेंट *bent*.

89. The knob at the end of the handle has various names, viz. एरा *era* north of the Ganges generally, हूर *hūr* in North-East Tirhut, ठेकवा *thekwa* in South-West Tirhut and in Shahabad, and आदक *ārhaḥ* in South-West Shahabad. Elsewhere no special name has been noted, unless we include मूठ *mūth* and मुठिया *muthiya* in South-East Bihār.

90. The spiked part of the blade, which goes into the handle, is खुरा *khura* or खुरी *khuri* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gora*, and in North-East Tirhut चोबी *chobhi*.

A very general name is नार *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nāri* (Gaya), or लार *lār* to the east generally.



Fodder-cutter (*ganrāsi*) and block (*theha*).

91. The block on which the fodder is cut.—This is north of the Ganges and in Shahabad ठेवा *theha*. Another name is परिक्क *parikath* (Shahabad and North-East Tirhut), or परिक्क *pariath* (South-East Tirhut and Gaya), परक्कठो *parkattho* or परैठ *paraitha* (South Bhagalpur), and परवटा *parhata* (South Munger). Other local names are कुटकाटना *kutkatna* (Shahabad) and निसुहा *nisuha* (South-West Shahabad).

92. The feeding-trough—When made of earthenware this is नाद *nād* or नौद *nānd* generally, a local variant being लार *lād* or लारुद *lārd* towards the east.

93. In Champāran and North-East Tirhut पथिया *pathiya* is a basket used for the same purpose; elsewhere it is ओइसा *oraisa*. In the same tract a wooden trough for feeding cattle is called नाव *nāv*, a general name for the same being कठरा *kathra*. In Shahabad चरन *charan* or चरनी *charni*, in Gaya गौरी *gauri*, and in South Munger गौरी *gonri*, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The net cattle-muzzle, which is put on them when treading corn and at other times, is जाब *jāb*; local variants being जाबा *jāba* (Gaya) and जाबी *jābi* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābi* means a smaller muzzle, put on calves to prevent them eating earth. Instead of जाब *jāb*, जाडी *jādi* is used in South Munger. मोहरि *mohri* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The conical wooden frame put on a calf to prevent it sucking its mother is डील *dīl*, with for local variants डीला *dīla* (Shahabad

and the east) and *दीलो dīlo* in South Bhagalpur. In South Bhagalpur another name is *कंटेको kantelo*.

96. In Patna *दाठा dhāṭha* is a piece of wood tied round a bullock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut *बेरुआ berua* (west), *काजरी kajari* or *लागामी lagāmi* (south-east), *टेमा tema*, (north-east), and *जूना jūna* (east generally).

97. *Blinkers* for cattle are in Sāran and Champāran *अनपट anpat*, and in Tirhut and the south-east *खोला खा kholā*. To the east generally they are also *खोल khol* or *खोला khola*. In Shahabad they are *छोपनी chhopni* or *नोकना nokta*, in Patna *अंधियारी andhiyāri*, and in Gaya *अंधेली andheli*. In Patna *टोकनी tokni* or *खोला khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is *अंकमुदनी ankhmunāni*.

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving bullocks is *पेना pena* or *पेना paina*. The latter is sometimes spelt *पाणा paēna*.

99. Its *lash* is generally *चासुक chābhuk*, with a variant *चसुकी chabhuṭki* in the north-west. In North-East Tirhut it is *छिडि chhiti*. *साँटा sānta* is found in South Bhagalpur, and local variants of this are *साटा sāṭa* in Sāran and South Tirhut and *सटका satkā* in Shahabad. *चरन्की chharkī* is used in Patna and Gaya, and *जिडी jhitti* in South Munger.

100. The *thong* at the end of the lash is *जबू jhabbū* in North-West Bihār, *गिरा (the knot)* in North-East Bihār, *फुना phunna* in Gaya, *फिक phik* or *फुदना phudna* in South Bhagalpur, and *फुदना phundna* in Shahabad.

101. The *spike* at the end of the stick is *आरार arār*, of which *आरौआ arauā* is a local variation in Patna and South Munger and *आर ar* or *आरुआ arua* in South Bhagalpur.

102. An *elephant-goad* is *अंकुस ankus* or *आंकुस ānkus*. A *spear* for driving elephants is *बाहा bhālā*, *बर्छा barchhā*, *बर्छी barchhi*, or (in Shahabad and East Tirhut) *बल्ल ballam*. Another name is *गजबाक gajbāk* or (Patna and Gaya) *गजबाग gajbāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply *मुगदर mugdar*. The *अकुरी akuri* is a *wooden goad* for young elephants, and when made of bamboo it is called (in South-West Tirhut) *कानार kanār*.

103. *दाँग dāng* (East Tirhut and Patna), *देँग deng* (Gaya), and *साँटा sōntā*, are short *sticks* which may be used for driving cattle.

चाकुन *chhakun*, चकुनी *chhakuni*, or (South-West Shahabad) चिहकन *chhitkan* and (Gaya) पिताुर *pitaur*, are twig whips used for the same purpose.

104. A horse-whip is कोरा or कोड़ा *korā* or चाबक *chābuk*, and a spur काँटा *kāntā*.

CHAPTER IV.—HOBBLES FOR CATTLE.

105. These are चान *chhān* or चाँद *chhānd*.* Other local words are पैदा *pairh* or पैदा *pairhā* or (in East Tirhut) पैकर *paikar* or पैकर *painkar* and (in South Bhagalpur) गोड़ाणी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut it is ठोकर *thokar*, and in North-West Tirhut ठोकरा *thokra*. In Patna it is ठेकरा *thekrā*, and in South Munger ठेकुर *thekur*. North of the Ganges we often find मुंगरा *mungra* or मुंगरी *mungri*, and other local names are दगगर *dagran* (Gaya) and गरगर *garhar* or गरगरा *garharo* in South Bhagalpur.

107. A cattle chain is सिक्कर *sikkar*, सीकर *sikar*, सिक्करा *sikra* or सिक्करी *sikri*. Sometimes these are spelt with a dotted *r*: thus सिक्कर *sikkar*, &c.

CHAPTER V.—ROPES.

108. A. Those used for cattle.—The rope for tethering cattle is everywhere पगन्धा *pagha*, and also in South Bhagalpur जोर *jor* or गेंठा *gentha*. In Saran and Gaya it is also तगन्धी *taghi*. The knots or loops by which they are tied are जोर *jor* or ठेका *theka*.

109. In Gaya and the south-east सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल *sel*.

110. A tethering-rope, by which cattle are tied to a peg; is चान *chhān* generally, or (locally) गूढ़ा *gūṛhā* (North-West Tirhut, Gaya, and Shahabad), गोड़ाँव *gorānw* (South-West Shahabad), गोड़ार *gorār* (Patna and Gaya), गोड़ावन *gorāwan* (Gaya and South Munger), डेहौराजोर *derhaurājor* (Gaya and North-West Tirhut), मल्लौ *malnū* (South-East Tirhut), जोर *jor* (Champaran and North-East Tirhut), and जोरो *joro* or गोड़ाणी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गद्धा गेंठाह सरग, छान लगन्धी गेलेहि *gadha gelāh sarag, chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; i.e., vices follow one to a future life.

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges **दोबग्ली** *dobaggi*, or in South-East Tirhut **दोगहा** *dogahā*, in North-East Tirhut **दोबगली** *dobagli*, in North Bhagalpur **दोबानी** *dobagi*, and in Saran **दुबगली** *dubagli*. South of the Ganges **चरकी** *chharki* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. **नाथ** *nāth* is a head-rope for cattle, passing through the animal's nose.

113. **अगार** (or **अगार**) *agār* or **अगारी** (or **अगारी**) *agāri* is a head-rope for horses, a local name being **गलखोर** *galkhor* in Gaya and Shahabad. **पिछाड़ी** (or **पिछारी**) *pichhāri* is the heel-rope, which is also called (north of the Ganges) **पछाड़** *pachhār*. **बागन्दोर** *bagdor* or **बगन्दोर** *bagdor* is a rope for tying horses. **तान्त** *tānt* or **मोजमा** *mojamma* is the thin leather rope tied round the horse's hooks. The halter tied round a horse's neck is **गरौन्दान** *garaundhan* or **गरद्वान** *gardānw*, or (in Shahabad) **गर चौन्दान** *gar aundha*, and (in North-East Tirhut) **गरद्वान** *gardam*.

114. To the west and north **पेकर** *paikar*, **पेकर** *painkar*, or **पेकरा** *painkra* is a heel-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. **नकैल** *nakail*, **नकेल** *nakel*, or in Saran **नकलोल** *naklol*, is the nose-rope of a camel.

115. *B. Ordinary ropes.*—An ordinary rope is **रसी** *rassi*, **रसरी** *rasri*, **दोर** *dor*, **दोरी** *dori*, or **जैवर** *jemwar*. **जोर** *zor* is also used, and (in Tirhut, Patna, and Gaya) **जौरी** *jauri*.^{*} **रसा** *rassa* is a cable. A ship's cable is **लाहासी** *lahāsi*, or in Saran **लाहास** *lahās*; and a tow-rope, **गुन** *gūn* or (in Gaya and the south-west) **गोन** *gon*. **गैता** *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champāran is **घुरन्हीला** *ghurchīla*. For the ropes used by a **पासी** *pāsi* or toddy-seller, see § 375. The string used in drawing water from a well with a brass vessel (**लोटा** *lota*, &c.) is called **दोरी** *dori*; while the general name with other vessels is **उबहन** *ubhan*, **उबहनी** *ubahni*, or (in South Bhagalpur) **उबहैन** *ubhain*, and in North-East Tirhut **उघेन** *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad **अरवान** *arwan*, and in Patna, South Munger, and South-East

* As in the proverb **जौरी जरि गेल**, **जैठन ठामे** *jauri-jari gel, ainthan thāme*,—the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his pride.

Tirhut रौना *rauna*. Other local names are फणकी *phanki* (North-East Tirhut), फँदनी *phandni* (Gaya), फॉस *phāns* (East Tirhut and South Bhagalpur), and फँसरगाही *phansargāhi* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पन्धोर *panchhor*. A local name is छोरी *chhori* (Champāran and South-East Tirhut). Its knot is मुन्धी *mundhi* in Tirhut and the north-west, and मुद्दी *muddhi* in Shahabad. A thick well-rope is रस्सा *rassa* or बरहा *barha*.

116. The rope which is used in working the irrigation lever (साठा *lātha*, &c.) is बरहा *barha*, with an optional variant बारह *barah* in South Munger. Other names are हथबारही *hathbarhi*, and in Champāran and North-East Tirhut उबहानि *ubahani*. The short rope joining it and the bucket by a slip-knot is पन्धोर *panchhor* or छोरी *chhori* everywhere, with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jota* (Saran, Patna, and Gaya and the south-east), जोती *joti* (Shahabad and South Munger), नाधा *nādha* (optionally in Gaya), नधान *nadhān* (optionally in Saran), and बगहा *bagha* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँद *chānr*, &c.) are known as दोर *dor* or छोरी *dori*. In Saran they are जोती *joti*.

118. The ropes used for dragging a harrow are north of the Ganges generally हेंगही *hengahi* or बारही *barhi*, &c., as described in § 33.

119. To the west मोजर *mojar* or मोजरी *mojri* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुआ *gerua* or (also in Champāran) बन्धना *banhna*. In West Shahabad and Gaya it is गुरही *gurhi*, and in South Bhagalpur जर्बन्धना *jarbandhna*.

120. The generic term for a grass rope is जुना *junna* or जूना *jūna*, and in Patna and Gaya also जौरी *jauri*, and in Champāran पन्धर *pathar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सरपत *sarpat*. गतान *gatān*, or in Shahabad गत *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *joti*, उखबन्धना *ukhbandhna*, गतौरा *gataura* (South-West Shahabad), and पंगार *pangār* (North-East Tirhut) or पगड़ा *pagra* (made of sugar-cane leaves in South Bhagalpur). गुरही *gurhi* in Shahabad and north of the Ganges, to the east generally कचरा *kachra*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp rope (but गुरही *gurhi* may be either straw or hemp) for tying up bundles of crops.

121. A rope made of the stems of the *cytiscus cajan* (*rahar*) and similar plants for tying up bundles is called बेंती *benti* in Patna, Gaya, and South Munger, and बेंतड़ी *bentri* in South Bhagalpur. In Gaya it is also called बंधेरी *bandheri*. जुनेरी *juneri* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges झल्ला *jhalās* or झल्लेरी *jhalai*. Bundles of *mūnj* grass twisted up for cleaning vessels are लूँड़ा *lūnra* or नूँड़ा *nūnra*. A thick hemp rope is बरन्हा *barha*, बरन्ही *barhi*, or (in Gaya and South Munger) बरन्हा *barta* or बरन्ही *barti*.

122. For most of the above the word जुना *juna* or (when the rope is made of straw) गतान *gatān* may be used, or a periphrasis may be used, e.g. कुसक रसरी *kusak rasri* for जुनेरी *juneri*.

123. सूत *sūt*, सूता *sūta*, or तागा *tāga*, is ordinary thread for sewing and weaving. सुतरी *sutri* or (rarely and only in the extreme west) सुतली *sutli* is twine. This in South Bhagalpur is called सुतरी *sutleri*. Twisted string is south of the Ganges ठररा *tharra*. North of the Ganges and in South Munger बाँटल रस्सी *bāntal rassi*, ऐँठल रस्सी *ainthal rassi*, or (to the west) बारल रस्सी *baral rassi*, is used.

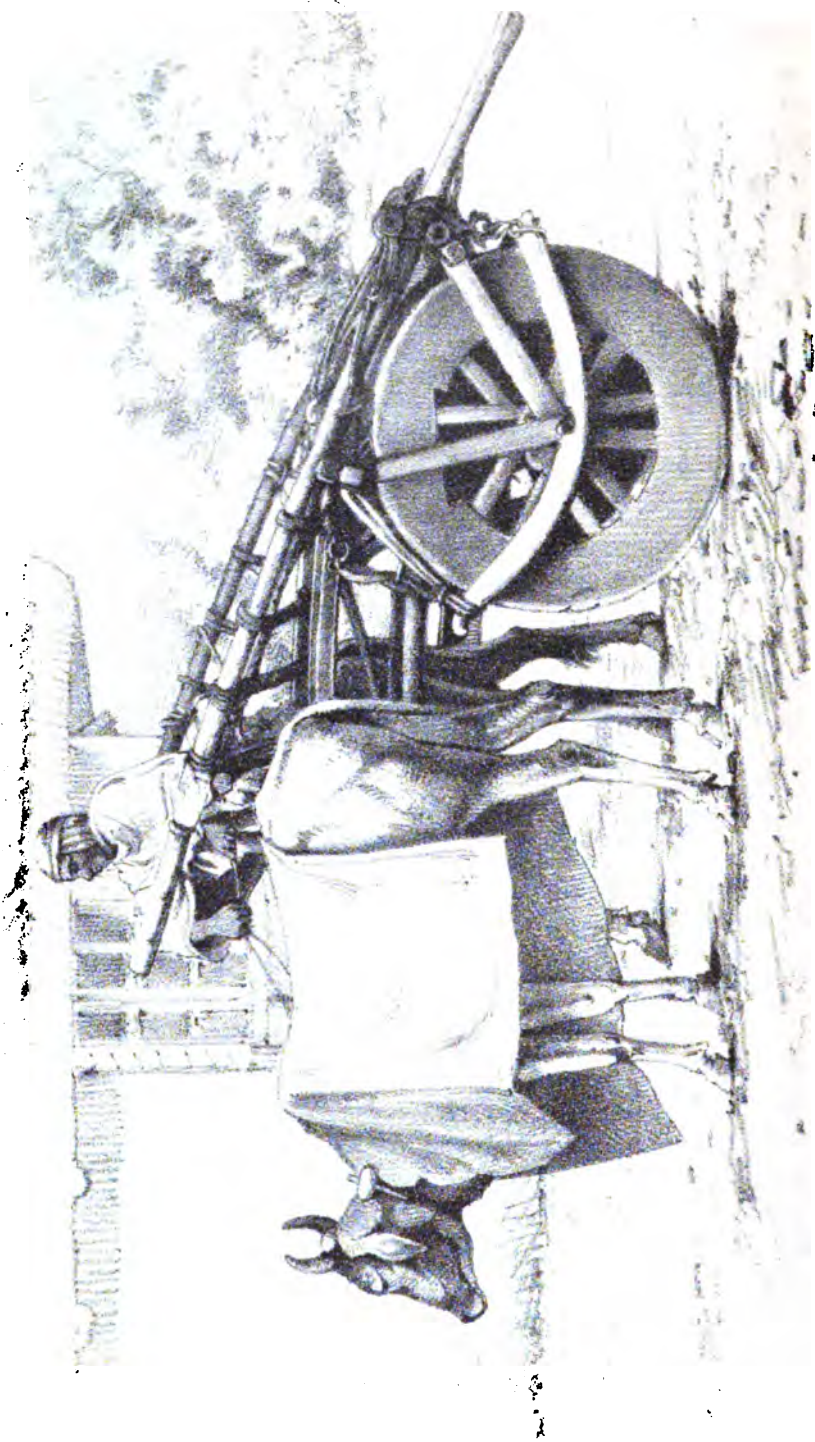
124. To the west चोप *chop* is string made of the bark of the *butea frondosa* (पराच *parās*) or of the palm-tree. In Gaya it is called चोप *chomp*.

CHAPTER VI.—PADS FOR CATTLE.

125. These are known generally as गद्दी *gaddi* or पलान *palān*. In Patna, Gaya, and Shahabad बखरा *bakhra* is a leather sheet which goes over this. A खरिया *kharahiya*, or in Saran खरैया *kharaiya*, is a pad stuffed with खर *khar*, and under it is placed the कन्हेली *kanheli*. पेटार *petār* is in South-West Shahabad a belt for tying them, and पखोली *pachholi* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is लेवा *lewa*, local names being पिठिया *pithiya* (Tirhut) and सुरन्का *surka* (also in East Tirhut) or तरन्ही *tarchhi* (Shahabad). In North-East Tirhut and Gaya च्छालौनी *chhalauni* is the cover of the pad. That of a bullock is (besides गद्दी *gaddi* and पलान *palān*) north of the Ganges कन्हेली *kanheli*, and south of it, to the west, च्छालबखरा *chhallābakhra*, and to the east च्छाला *chhalla*.

127. An elephant's pad is गद्दी *gaddi*, and in Shahabad also गद्दा *gadda*. Underneath is placed a softer one called गद्देला *gadela*.



A COUNTRY CART (CHHAKRA) SHOWING THE USE OF THE BODY-CLOTH (JHOLL).

CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are *आका āka*, *आँका ankha*, or *तङ्गी tangi*;* south of the Ganges they are also *गेथिया gethiya* or *पट्टा patta*. In Shahabad, however, they are *जोरा jora* or *गोन gon*.* A large grain-bag carried on a bullock's back is in Saran *लदौरी ladauri*, or (also in North-West Tirhut) *लगौरी lagauri*. In Gaya this latter word means the cord by which the bag is fastened on the animal's back.

129. *खुरजी khurji* is a gunny (*तट tat*) bag borne by asses and used by potters for bringing clay from earthpits (*मटिकान matikhān*), and by others for carrying bricks, &c.

130. A rice-sack is *बोरा bora* or *तङ्गी tangi*.

131. In South Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is *कटारी katāri*, and in South Munger it is *हनुवाच hanwāy*. In Saran it is *खास khas*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are *तिरपाच tirpāl* or (when made of *चाद chhāl*, leather) *चाला chālā*.

133. *जूट jhūt* or *जोली jhōli* is a body-cloth put over bullocks in cold weather. In Gaya it is also *जोला jhola*, and in Saran *ओढ़ना orhna*. *जूट jhūt* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is *जोली jhōli*, or in Champaran *जोला jhola*. A horse's grain-bag is *तोबरा tobra*. In Patna *कपड़ा kapāi* is a fodder bag for cattle.

135. Feeding-troughs are described in §§ 92, 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail*.—This has various names, according to locality. North of the Ganges generally they are *जहकी jhabki* or *हुदरी*

* As in the proverb *बैल ना कूदे, कूदे तङ्गी bail na kūde, kūde tangi*,—a bullock does not leap, but his load does, of which the Shahabad version is *बैल ना कूदे कूदे गोन, ई तामसा देखे कोन bail na kūde, kūde gon, i tāmāsa dekhe kon*.

कँडिया *dudahi kantiya*; but they are also बाँड़ा *bhānra* in Champāran, घुरला *ghurla* in the North-West generally, and चपरी *chapari* in North-East Tirhut. South of the Ganges we have डहरी *tahri* or पूरा *pūra* in South-West Shahabad, and कँडिया *kantiya* in the rest of the district and East Bihar; चाँपी *chāmpi*, टेहरी *tehri*, or पतला *patla* in Patna and Gaya; दुहनी *duhni*, चुकी *chukki*, कटिया *katiya*, मेटिया *metiya*, कठली *kathli*, or कठरी *kathari* in South Bhagalpur; and चुकरी *chukri* or चुका *chukka* in East Tirhut and South Munger.

137. दाबा *dāba*, दबरी *dabhi* (also in Champāran), पाथा *pātha*, रास *rās*, or रासि *rāsi*, are large milkpails used in North Tirhut, and थपरी *thapri* is a smaller one. कानरी *kānri* or कठरी *kathari*, also in North-East Tirhut कट्ठा *kattha*, are in Tirhut wooden milkpails. In South Munger रास *rās* is used instead of रास *rās*.

138. *Vessels used in making and keeping clarified butter (घृत्त ghyū, &c.) and curds (दही dahi, &c.).*—This also has various names, viz. north of the Ganges दहियाही बाँड़ी *dahiyāhi bhānri* or कटारी *karāhi*. A local name is करना *karna* (Champāran and Tirhut) or कौरना *kaurna* in North-East Tirhut. South of the Ganges we meet बाँड़ा *bhānra* generally, with a variant बाँड़ *bhānra* in South Bhagalpur and दहेरी *dahenri* to the west. In Patna and Gaya we have चम्पा *champa*, महाड़ा *mahāra*, and नदिया *nadiya*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur other names are कानरी *kantri* and चहचह *chhānchh*.

139. There are sometimes special names for special sizes. Thus while बाँड़ी *hanri* or कँडिया *hanriya* is everywhere used for the larger size, the next smaller size is in Tirhut कोरा *koha* or करना *karuna*. कोरा *koha* is also used in South Munger, and पतिला *patila* or पतुकी *patuki* is used with the same meaning in Saran. The next smaller size is कोरी *kohi* or कानरी *kahtari*. A still smaller size is चहचह *chhānchhi*, मटकुरी *matkuri* (of earth always) or मटकुरी *matkuri* (North-West Tirhut), and the smallest size of all is चहचह *chhānchhiya* or नदिया *nadiya*.

140. The vessel for holding clarified butter is गिवाही बाँड़ा *ghiwaḥi bhānra*, कँडिया *kantiya*, कोरी *kohi*, रास *rās* (large), चुका *chukka* (small), &c. Other names in North-East Tirhut are गिवाक कटुवा *ghiwaḥ karha* (large) or गिवाक कटुवा *ghiwaḥ karhi* (small). In Patna, Gaya, and South Munger चम्पा *champa* or चाँपी *chāmpi* are used, and रासोही *rasohi* (large) and फेरवा *pherua* (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कप्पा *kuppa* or कुप्पी *kuppi*. The latter is smaller than the former, and is also used for

holding oil. In North-East Tirhut it is also called चमड़ी *chamri* or चौकड़ी *chaukthi*. नदो *nadoi* is used in Gaya, and गेहा *gelha* is a similar smaller vessel.

142. *The churn.*—To churn is मचल *mahal* to the west and मचल *mahab* to the south and east. The act of churning is मचार *mahāi* or मचार *mathāi*; local variants being मची *mahi* in Champāran and South Bhagalpur, and मचई *mathai* or मचल *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मत्तमचनी *matmahni*. In Tirhut and Gaya it is कूड़ा *kūra* or (south-east and also in Gaya and Champāran) कुड़ा *kunda*, and (north-east) खोर *khōr*. South of the Ganges it is कमारी *kamāri* in South-West Shahabad, तौला *taula* in the rest of the district (also in East Tirhut), घोरमाहा *ghormāha* north of the Ganges and in Patna and Gaya, and महारि *mahanra* in South Munger.

144. The stirrer or stick moved in the churn is राही *rahi* generally, and also मचनी *mahni* to the west and in Tirhut. The latter has local variants, viz. मचनी *mathni* (Tirhut and the West), महान *mahan* (West), and महोनी *mahonni* (Gaya). Local names are गजही *gayhi* (South-East Tirhut), छोड़ी *chhorhi* (South-West Shahabad and East Tirhut), and घोराही *ghorāhi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसरी *rasri* or डोरी *dori*; but more specific names are नेत *net* (generally), with local variants नेवत *newat* or नेवता *newta* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिचनी *khinchni*, and in South Munger दम *dam*. Another name in South Bhagalpur is जोती *joti*.

146. *Various vessels.*—In South Bhagalpur काई *kāin* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pātha* contains one *ser*, and a चुका *chūka* four *ser*. In Sāran a चुका *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गारी *gāri*, but in Sāran it is more usually नड़ी *gari*. The चक्का *chhakra* or

गाढ़ा *gāra* is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut it is sometimes called चखूस गाढ़ी *chaghūs gāri*. The सगड़ *saggar* or सागड़ *sāgar* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad it is also called लरहिया *larhiya*.

148. For carrying passengers the रथ *rath* or रन्थ *ranth* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called सॉमगी गाढ़ी *sāmugi gāri* or (in Gaya) सौंगी गाढ़ी *saungi gāri*. It is also called मंजोली *manjholi* in Tirhut and Gaya and बरब *bahal* generally, with variants बहेली *baheli* (Patna and Gaya) and बरहली *bahli* (Gaya). The एक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Saran it is also called जोड़ बरब *ghor bahal*. The किरांची *kirānchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबरन्दा *dobarda* or दोकरा *dokra*. One drawn by two pairs is चौबरन्दा *chaubarda* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धुरी *dhuri* or धुरिया *dhuriya* to the west and जोड़ी *jori* to the east, and the leader बौड़ *baur* or बिड़िया *binriya* to the west and जिह्ती *jihiti* (also in Saran) or नाटा *nāta* to the east.

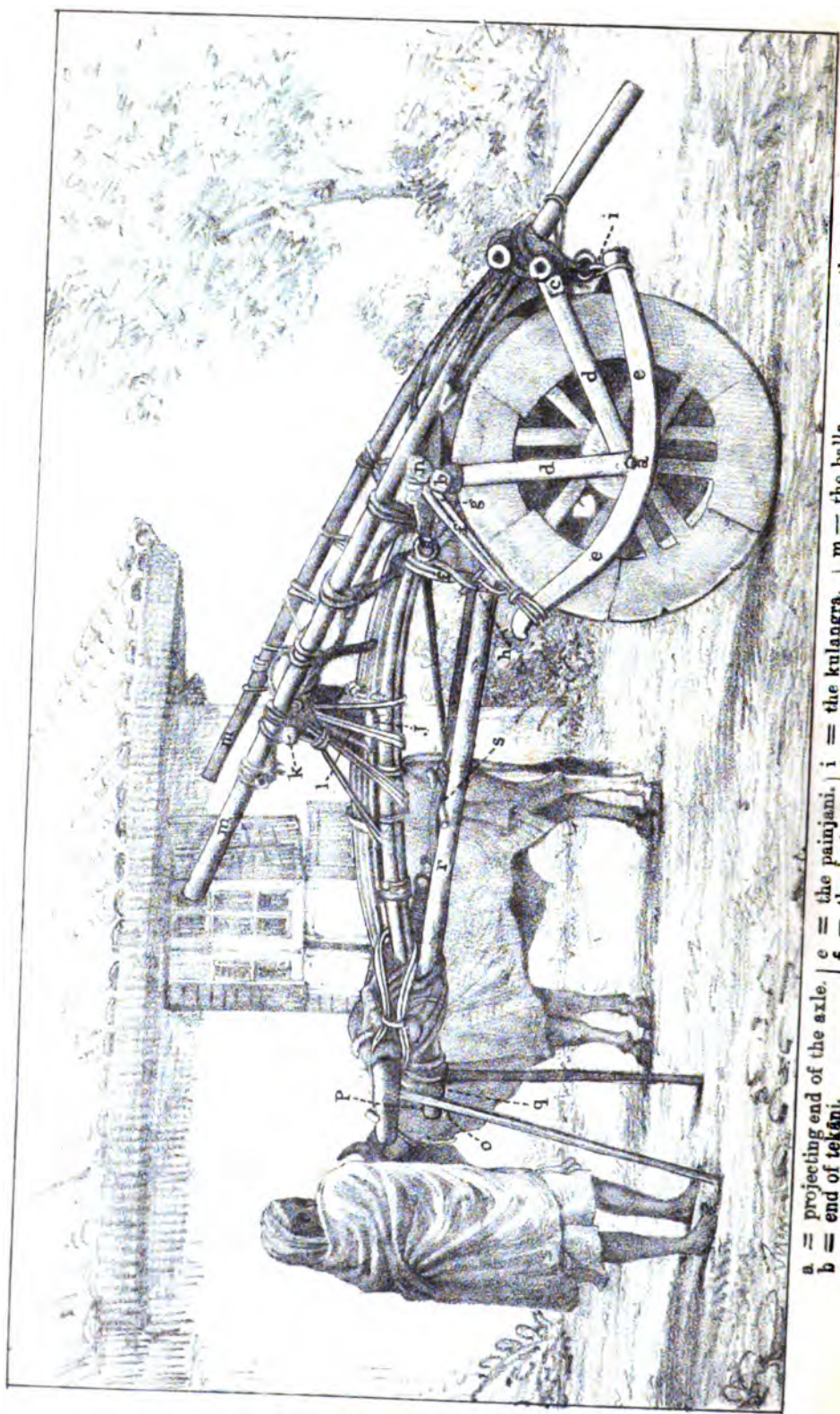
CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is चक्का *chhakra*, गाढ़ा *gāra*, or चखूस गाढ़ी *chaghūs gāri* (see Chapter I). Its parts are as follows:—

151. *The wheel*.—This is everywhere पहीया *pahiya*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakka*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of sisu wood, called each पुत्थी *putthi*.

153. The *nave* is called नाह *nāh*. In Gaya it is also नह *nah*, and in Saran नाहा *nāha*. Through this the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair,



a = projecting end of the axle.
 b = end of tekani.
 c = end of ak.
 d = the tulawas

e = the painjani.
 f = the janti.
 g = the karis
 h = the amerbi.

i = the kulangra.
 j = the pirhiya.
 k = the tij.
 l = the kluntri.

m = the balls.
 n = the bilaiya.
 o = the sagun.
 p = the munhchopra.

q = the utra.
 r = the lappa.
 s = the jhatka

1, 181. by Bopin Bahadur Das, Student Govt. School of Art Calcutta.

A full-sized Bullock-cart (Chhatra), side view

Cornwallis Press Calcutta.

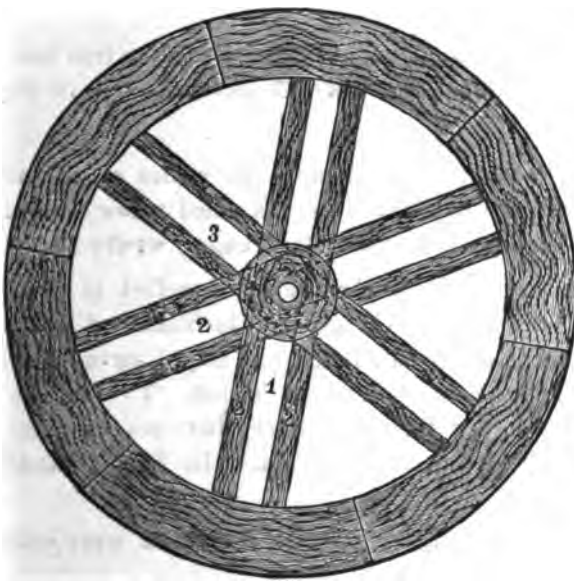
and the second pair than the third pair. In crossing each other in the nave, the second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.—

154. *The spokes.*—1.—The first pair is called *आरा ara*. This is the thickest and strongest pair of spokes in the wheel.

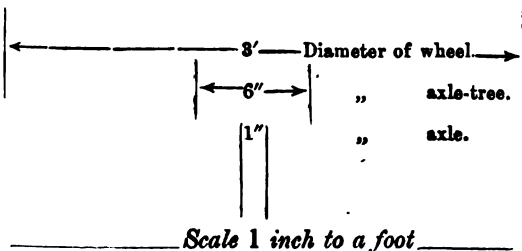
2.—The second thickest and second strongest pair of spokes is called *निमारा nimāra*, other names being *बेलि* or *बेली belī* (Tirhut and South Bhagalpur), *नीम धूरी nim dhūri* or *नेबारा nebāra* (South-East Tirhut), and *लेवारा lewāra* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called *गज gaj*.

To the west and in Gaya, both the second and third pairs are called *गज gaj*. The spokes are collectively called *डंड़िया danriya*, and to the west also *आरागज āragaj*.



1. *Āra.*
2. *Nimāra.*
3. *Gaj.*



155. The six segments of the felloe are fastened together by a wedge of wood called चूर *chūr* or, in Gaya, चूल *chūl*, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चोन्ही *chonhi* generally, also जोन्ही *jonhi* or जोन्हीया *jonhiya* to the west of the North Gangetic tract and गरब खिला *garab khilla* in Shahabad, Gaya, and South-East Tirhut. In Shahabad it is also called चोंटी *chonti* or चेंगी *chenghi*, and in Patna चूल *chūl*.

156. The mortice in the end of each segment of the felloe is called चेह *chhed* or बूर *bhūr*, or in Saran कोल *khol*. The end of the wedge is called डाकनी *dakni*.

157. A wedge driven through the segment of the felloe from outside to tighten the spokes in their places is called पचर or पचड़ *pachchar*, or in Saran पची *pachchi*.

158. The iron hoop round the nave to prevent it from splitting is called बन्द *band* or बन *ban*.

159. Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the मोहनरी *mohanri*, and in Gaya also मोहनदी *mohandi*.

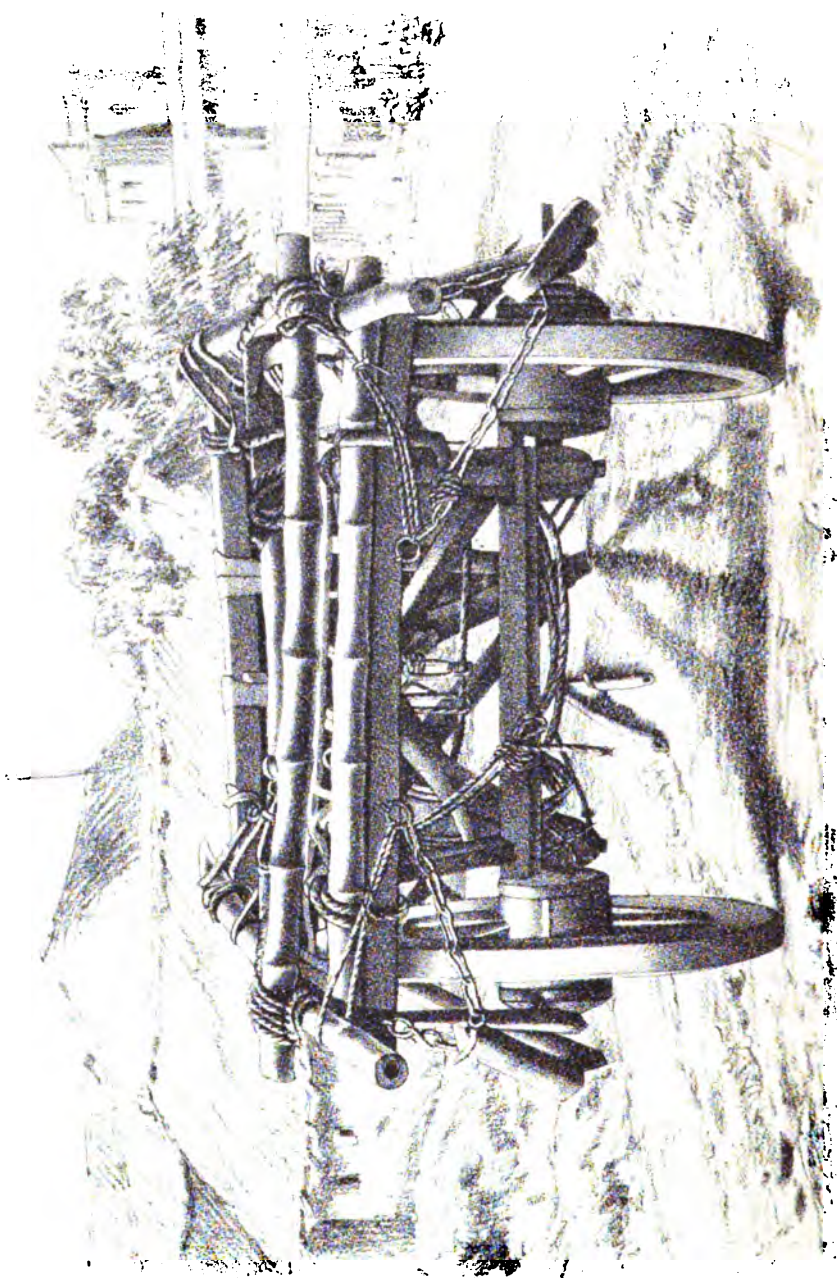
160. The iron axle-box passing through the centre of the nave inside the मोहनरी *mohanri*, when there is one, is called आवन *awan*, and also (in Champaran, North Tirhut, and South Munger) आबोन *āon*.

161. When the outside edge of the felloe is bevelled to prevent wearing, it is called north of the Ganges and in Shahabad ताल *tal*, with variants तलुआ *talua* (East Tirhut, Patna, and Gaya), तलहा *talha* in West Tirhut, and तलाह *talāh* in South-East Tirhut. To the east it is also called मङ्गर *mangar*, मंगरा *mangra*, or मैगर *maigar*, with a variant मेहरा *meghra* in North-East Tirhut. In South Munger it is called कोरमार *kormār*.

162. When the outside of the felloe is flat it is called पाथर *pāthar*, but this rarely occurs.

163. *The tire*.—When the wheel is tired, the tire is called हात *hal*.

164. The *linch-pin* is generally धुरकिल्ली *dhurkilli*, local optional names being रङ्किल्ली *rankilli* (Gaya and South-East Tirhut) and कील *ki* in Shahabad. In East Tirhut, Gaya, and South Bhagalpur it is पचड़ *pachchar*. The peg inside the wheel is फरकिल्ली *pharkilli*, or in Saran फरकिला *pharkilla*. In a चक्रा *chakra* there is generally only one linch-pin, on the inside end of the axle.



FULL SIZED BULLOCK CART (CHHAKRA) —BACK VIEW.

Painted by Harn Chander Ghose, Student, Govt. School of Art, Calcutta.

W. Newman & Co., Litho. Calcutta, Ind.

165. The outside washer of hemp (बन *san*) is चेनी *cheni*, चेंदी *chendi*, or (in Sāran) चेन्ही *chenhi*. That inside the wheel is खानन *khānan*, with variants खवन *khānan* (Sāran), खनखन *khanhan* (South-East Tirhut), खॉवन *khāngan* (South-West Shahabad), and खॉदन *khāndan* (South Munger, Patna, and Gaya).

166. *The axle.*—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhūra* or धूरी *dhuri*. Sometimes a distinction is made, धूरा *dhūra* being used when the axle is of wood and धूरी *dhuri* when it is of iron; but this is by no means universal.

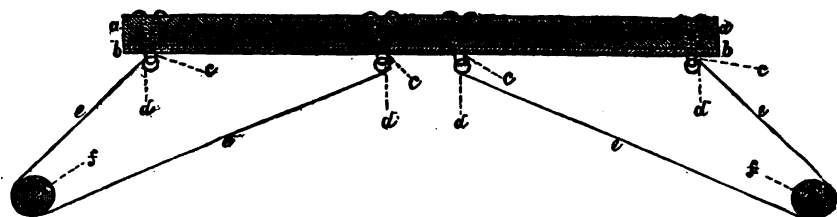
167. *The outside supports of the axle.*—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where, at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekāni*, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक *āk*, &c.) (see illustration). These supports are called तुलावा *tulāwa*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

168. The curved branch of *sisu* wood which passes under the point of the axle, where it projects from the तुलावा *tulāwa*, and thus further supports the axle, is called पेंजनी *painjani*, with variants पंजनी *panjani* (Shahabad optionally) and पेंगनी *pengni* (North-East Tirhut). In Gaya it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पेंजनी *painjani* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *kari*. One of these hooks is fastened to the टेकानी *tekani*, and the other to the bottom of the cart, farther on in front, to one of the करहरी *karhari* (*vide post*). The जन्त *jant* are tightened by a stick called अमेही *amerhi*, or in Sāran सलुया *saluiya*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पेंजनी *painjani* is called कुलंगड़ा *kulangra*, or in Sāran तुलंगड़ा *tulangra*. It generally consists of one iron chain. Two rings (खर्कखरिया *kharkhariya*) hang in two staples (कोरहा *konrha*) to the underside (परāk *parāk*) of the rear bar (आक *āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other

at the end near the wheel. The chain is fastened to one, then passes round the end of the पैनजी *painjani*, and the other end is fastened to the other ring. In this way the पैनजी *painjani* is held in its place. The accompanying sketch will make this clear.



a-a = the *āk*.

b-b = the *parāk*.

c = the *konrka*.

d = the *kharkhariya*.

e = the *kulangra*.

f = the rear end of the *painjani*.

171. The body of the cart may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side it resembles a shallow arch, and from above a triangle. Across the back a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The बाक *āk* or बाग *āg* is the main beam in the rear of the cart. It is made of *sisu*. In Shahabad this is called बाँच *ankh*. Another and lighter piece of wood going underneath the बाक *āk* to strengthen it, and also made of *sisu*, is called पड़ाक *parāk*. A slip of bamboo tied on behind the बाक *āk* and forming the tail of the cart is known as पचलकड़ा *pachhlakra*, with local variants, viz. पंचलकड़ा *panchhlakra* in West Tirhut, पिचलकड़ा *pichhalkura* in Patna and Gaya, and पिचलकड़ा *pichhlakra* or कड़ा *kara* in Shahabad. In South Bhagalpur it is अँकोरा *ankora* or पचेहना *pachherna*.

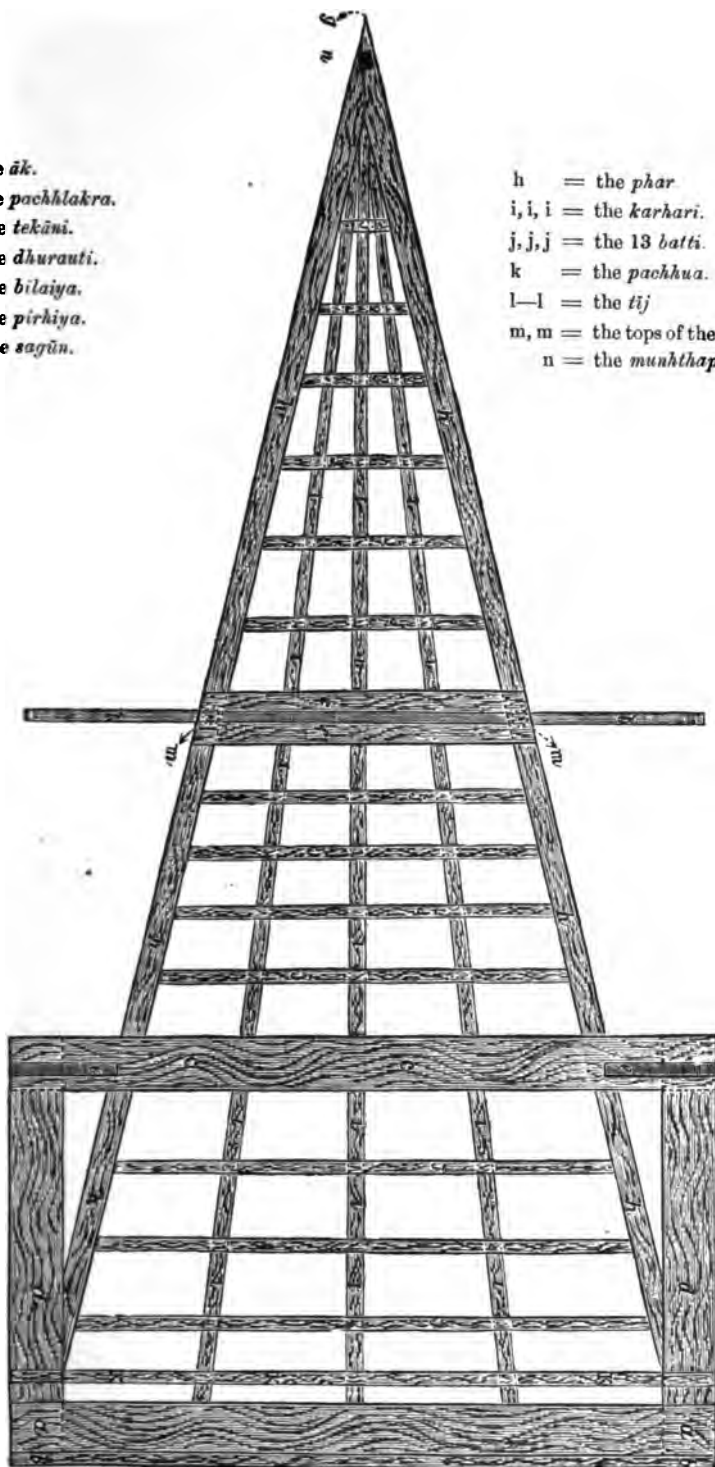
173. The front bar of the square portion of the cart is known as टेकानी *tekāni*. In South Munger it is तेकानी *tekāni* with a dental *t*.

174. The sides of the square part of the body, going over the wheels and joined at one end to the बाक *āk* and at the other end fitting on to the top of the टेकानी *tekāni*, are called धुरौटी *dhurauti*.

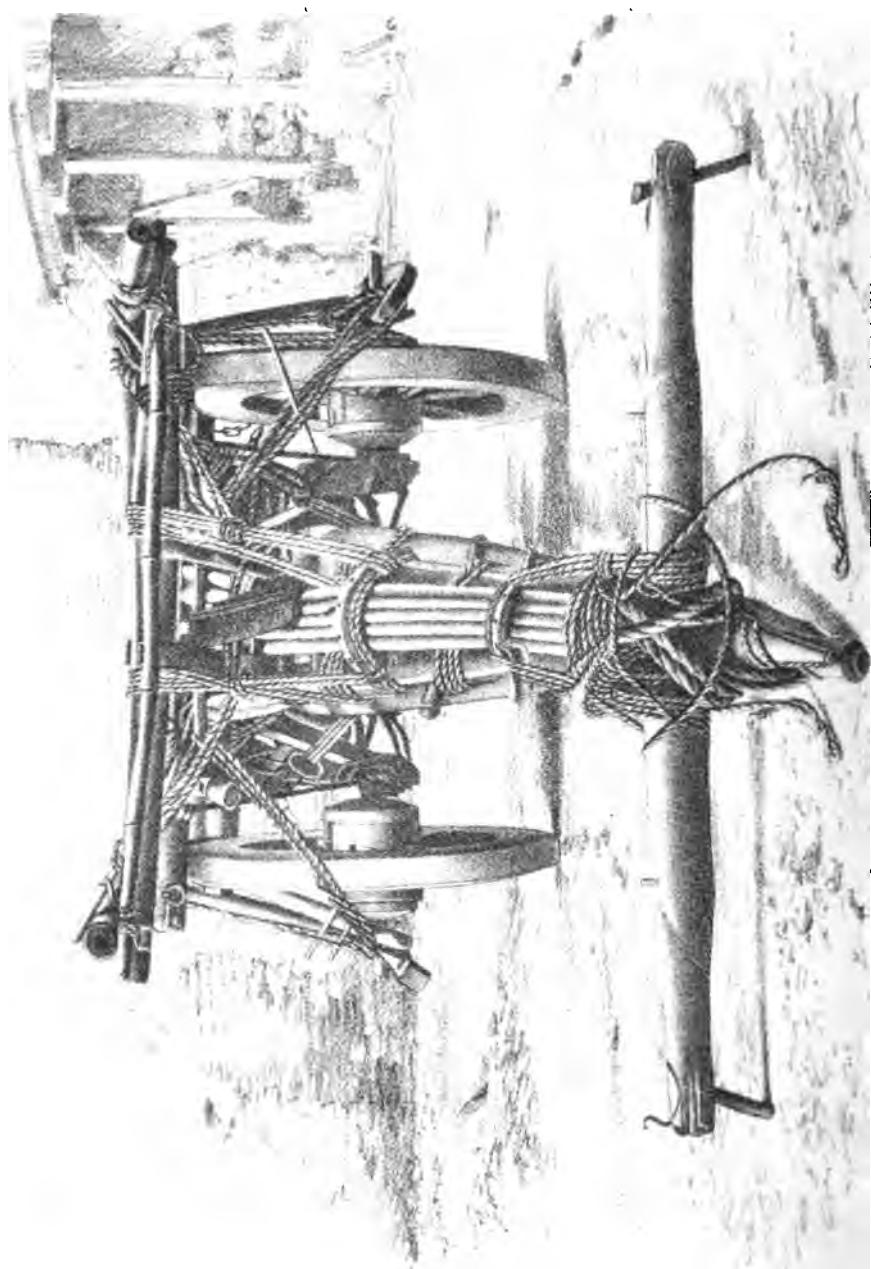
175. The piece of wood fitting over the end of each of the धुरौटी *dhurauti*, where it joins the टेकानी *tekāni*, and holding the former in its place, is called बिलैया *bilaiya*.

a—a = the *āk*.
 b—b = the *pachhlakra*.
 c = the *tekāni*.
 d, d = the *dhuranti*.
 e, e = the *bilaiya*.
 f = the *pirhiya*.
 g = the *sagūn*.

h = the *phar*
 i, i, i = the *karhari*.
 j, j, j = the 13 *batti*.
 k = the *pachhwa*.
 l—l = the *tij*
 m, m = the tops of the two *khustri*.
 n = the *munhthapra*.



Plan of a Cart (chhakra) from above.



FULL SIZED BULLOOK CART (CHHAKRA)—FRONT VIEW.

176. The short stout *cross-bar* of *sieu* wood crossing the triangular body of the cart between the डेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिदिवा *pirhiya*.

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगुन *sagūn*, or in Patna and Gaya सगुनी *saguni*. The lower portion of this is called in Sāran जोष *thop*.

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the आक *ak* and meeting in the सगुन *sagūn*, are known as फर or फड़ *phar*, a local variant being फेड़ *phair* (North-East Tirhut). They are also called तंगा *tānga* south of the Ganges and हारसा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर *pattar*, बन *ban*, or बन्द *band*.

179. The whole *bottom* of the cart is called चह्जा *chhajja*. It is composed of the फर *phar*, the आक *ak*, the डेकानी *tekāni*, and the पिदिवा *pirhiya*, and has in addition three long strips running the length of the cart, called कड़कड़ी *karkhari*, and thirteen cross-pieces called बत्ती *batti*, or in Sāran बत्ता *batta*, and in Gaya also चाही *chāhī*. The कड़कड़ी *karkhari* are also called फरी *phari* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges they are also called मन्जा *manjha*, माँजा *mānjha*, or बरानी *bharāni*. They are fastened in their places by pegs, called फरकिला *pharkilla*, कठकिली *kathkilli*, or किली *killi*, पचर *pachchar* (&c.), or कान्ठी *kānti*. Of the thirteen बत्ती *batti* or cross-pieces, there are three between the आक *ak* and the डेकानी *tekāni*, four between the डेकानी *tekāni* and the पिदिवा *pirhiya*, and six between the पिदिवा *pirhiya* and the सगुन *sagūn*.

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining goods in the cart. These are the following, but they are not all used in one cart:—

181. At the rear of the cart, just in front of the आक *ak*, is tied a thick bough of wood. This is called the पड़ुआ *pachhua*. It prevents goods falling out behind.

182. Over the पिदिवा *pirhiya*, and of equal length to the डेकानी *tekāni*, runs a bamboo called the लीज *lij*, supported by two stout pillars about a foot high, each standing on one end of the पिदिवा *pirhiya*. These pillars are called the खुंटरी *khuntri* or खुंटरा *khuntra*, local variant

being खुंहरौ *khuntahri* (Saran and South Tirhut) and खुंटेहरौ *khuntehri* or खुंटेहरौ *khuntihri* in Shahabad. In Gaya similar posts are called माँची *mānchi*.

183. Two very long bamboos now form *sides*, each resting on one end of the चाक *āk*, on a बिलैया *bilaiya*, and on one end of the तीज *tij*. Each projects behind the चाक *āk* and a long way in front of the तीज *tij*, and is called बाला *balla*. Other names are बाँस *bāns*, बाँसबली *bānsballi*, बाँसौरा *bānsaura* (Shahabad), or चंदवा *chandwa* (Patna).

184. Sometimes bamboos run from end to end. These are called चीप *chip* when they commence at the टेकानी *tekāni* and run close under and fastened to the फर *phar*, up to the सगून *sagūn*. They serve to strengthen the फर *phar*. When they run the whole length of the cart, from the चाक *āk* to the सगून *sagūn*, and form as it were the string of the bow formed by the body of the cart, running close to and parallel with the जहाजा *jhatka* (*vide post*), they are called लप्पा *lappa* or (in Tirhut) लप्पु *lappu*. They are fastened to the body of the cart by ties, known as दाँगजी *dāngli* in Sāran, दाँगड़ी *dāungri* in East Tirhut, बाधी *bādhi* in Shahabad, जौँदा *jaunrha* in Gaya, and सौँठ *soṭh* in South Bhagalpur. Elsewhere they are simply रसा *rassa*, &c.

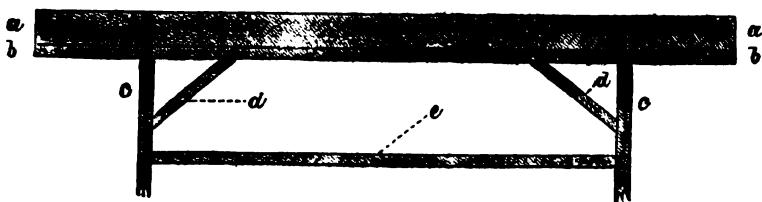
185. Sometimes the बाला *balla* is raised behind by a pillar (खुंहरौ *khuntri*) at each end of the चाक *āk*, and the space between it and the body of the cart filled up with a rope *siding*. This rope siding is then called हथवा *hanthwāsa*, or in Patna फरका *pharka*, and in Saran एरा *era*.

186. The flat board forming the *driver's seat* is called मोहरा *mohra*, or in South Bhagalpur मोड़ा *morha* and in Shahabad मुँहरा *munhra*.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel, like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुड़िया *guriya* or गोरिया *goriya*, or (in Patna) खजाना *khajāna*. Like the rear तुलावा *tulāwā*, its upper end is fastened into the चाक *āk*. It is strengthened in its place in the चाक *āk* by a strut, called मेहराब *mehrab*, and the two गुड़िया *guriya* are further strengthened by a cross-piece called उंदरी

danhəri, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.

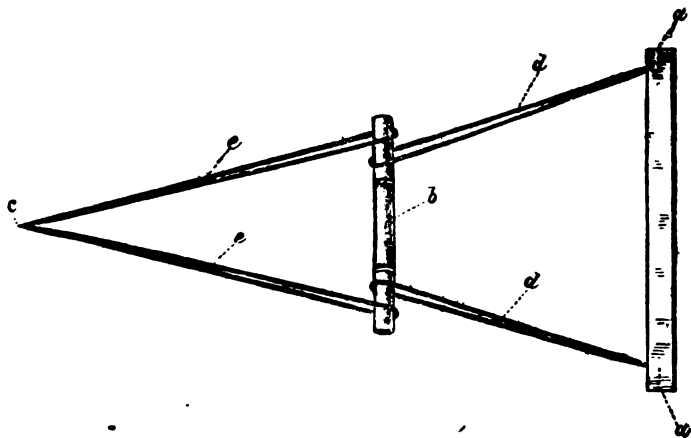


- a—a = the *āk*.
 b—b = the *parāk*.
 c, c = the two *goriya*.
 d, d = the two *mahrāb*.
 e = the *danhəri*.

189. The front supports of these pairs are each called *थोष thobh* or *थोष thop*. The upper ends of these are fixed in the *डेकानी lekāni*.

190. The apparatus for keeping the body of the cart curved.—This consists of a set of strings called *झटका jhatka*, which passes right under the cart from end to end, one end being fastened to the *आक āk* and the other to the *सगुन sagūn*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



- a—a = the *āk*.
 b = the *danta*.
 c = the *sagūn*.
 d = strings fastened to the *āk*, passing round the *danta* and back to the *āk*.
 e = strings fastened to the *sagūn*, passing round the *danta* and back to the *sagūn*.

191. The *danta*, or in south Bhagulpur *अनेड़ी ameri*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the *जहङ्का jhatka* when necessary. Sometimes bamboos run parallel to the *जहङ्का jhatka* from the *सगुन sagūn* to each end of the *बाक āk* as further strengtheners. These are called *लप्पा lappa* or (in Tirhut) *लप्पू lappū*.

192. The *छतिचा chhatiya* is a slip of wood fastened across and under the body of the cart from *थोभ thobh* to *थोभ thobh*, which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle, is, as already stated, the *सगुन sagūn* or *सगुनी sagun*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called *उदग्रा utra*. On the top of the *सगुन sagūn*, to afford a boss for fastening the yoke to, is fixed the *मुँहपोपङ्का munhthopra*, *मुँहचपङ्का munhthapra*, or (south of the Ganges) *मोचापङ्का mothāpra*. In Champāran it is called *मोहङ्का mohra*.

194. The yoke is *जूचा jūa*, and also in Shahabad *जूचड़ jūar*, as distinct from *पाळो pālo* or *जुआठ juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks, to prevent them shirking their work, are made either of wood or iron. The name *सनेल samail* is generally applied to them when of wood, and *सेमल semal*, *समाल sammal*, or *सिमल simmal* when of iron; but this distinction is not always observed. To the east they are called *कनेल kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) *चिरेचा chiraiya*. They may be of either iron or wood.

195. *Props*.—When the bullocks are unyoked, the front of the cart is supported at the *सगुन sagūn*, to prevent it falling forward, by the *सिपाचा sipāwa* or (in North-East Tirhut) *सिरपाचा sirpāya* and (in Saran) *सिपचा sipwa*. The top of this is called in Gaya *मंजा mānjha*. The prop to prevent the cart falling back is *एड़ा era*, *उलरचा ularua*, *सिधुआर sidhuāi*, or (in Patna) *लरचा larua*.

196. The ropes which go round the bullocks' necks are *जोना jota*, *जोनी joti*, or *गलजोनी galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west *बिंदिया binriya* or *बिरिया biriya*, and in Saran and the east *जिही jhitti*. The rope (*रसी rassi*, &c.) by which the yoke is kept in its place is called *बिहुच bichhua*, or in North-East Tirhut *झोंक jhonk*.

197. The *mat* put in the bottom of the cart to prevent grain from falling out is चटार *chatāi* generally, but it is हरियार *hariyār* in Patna and भंडारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran a canvas mat used in the same way is called धावा *dhāla*.

198. The *iron chain* for tying up the bullocks at night is generally सीकर *sikar* or जमजोर *janjir*. Local names are पाही *pāhi* or दानर *dānrar* in Champāran and Tirhut, बेल *bel* in Gaya, and पैकल *paikal*, (also in Gaya) पैकर *paikar*, or पैकड़ *painkar* in Shahabad. The portion round the bullock's neck is called गरदनी *gardani*.

199. The above is the description, except where otherwise stated, of a very complete चक्का *chhakra*, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to $1\frac{1}{2}$ feet:—

		Cubits.
Length from चाक <i>āk</i> to टेकानी <i>tekāni</i>	...	$1\frac{1}{2}$
„ टेकानी <i>tekāni</i> to पिदिवा <i>pirhiya</i>	...	$1\frac{1}{2}$
„ पिदिवा <i>pirhiya</i> to सगून <i>sagūn</i>	...	3
Total length		6 cubits, = 9 feet.

The चाक *āk*, टेकानी *tekāni*, and तीज *tij*, were each three cubits long.

The बाला *ballā* were each six cubits long, and the खूंखरी *khuntri* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिदिवा *pirhiya*, where it was one cubit.

The height of the सगून *sagūn* from the ground when supported by the सिपावा *sipāwa* was $2\frac{1}{2}$ cubits, and that of the चाक *āk*, at the same time, $1\frac{1}{2}$ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सगड़ *saggar*, सागड़ *sāgar*, or लड़खिया *larhiya* (see § 147). In Sāran it is called गाड़ा *gāra*.

This cart is rougher, lighter, and cheaper than the चक्का *chhakra*.

202. The *wheel* is the same as in the चक्का *chhakra*.

203. *The axle.*—There is only one axle (धूरा *dhūra*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मँदरा *mandra*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरकिल्ली *dhurkilli*, &c. (see § 164). Sometimes the wheels of the सगड़ *saggar* are protected by a board outside, one end being fastened to the चाक *āk* and the other to the टेकानी *tekāni* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पँजनी *painjani*, पँजनी *panjani* (Shahabad optionally), or (North-East Tirhut) पँगनी *pengni*, and must be distinguished from the different wheel support bearing the same name in the चकड़ा *chhakra*.

204. The body of the सगड़ *saggar* is not arched, as in the चकड़ा *chhakra*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the चाक *āk* and ending together at the सगून *sagūn*, are called, as in the चकड़ा *chhakra*, फड़ *phar*, &c. As the सगड़ *saggar* has no तुलावा *tuliwa*, थोभ *thobh*, or गुरिया *guriya*, the body rests directly on the axle, being supported by two blocks of wood, called तेतुला *tetlu*, तेतलिया *tetaliya*, or in Saran तेंतुला *tentula*, each of which rests on one end of the मँदरा *mandra*, and on which, on the other hand, the corresponding फर *phar* rests. Along the फर *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

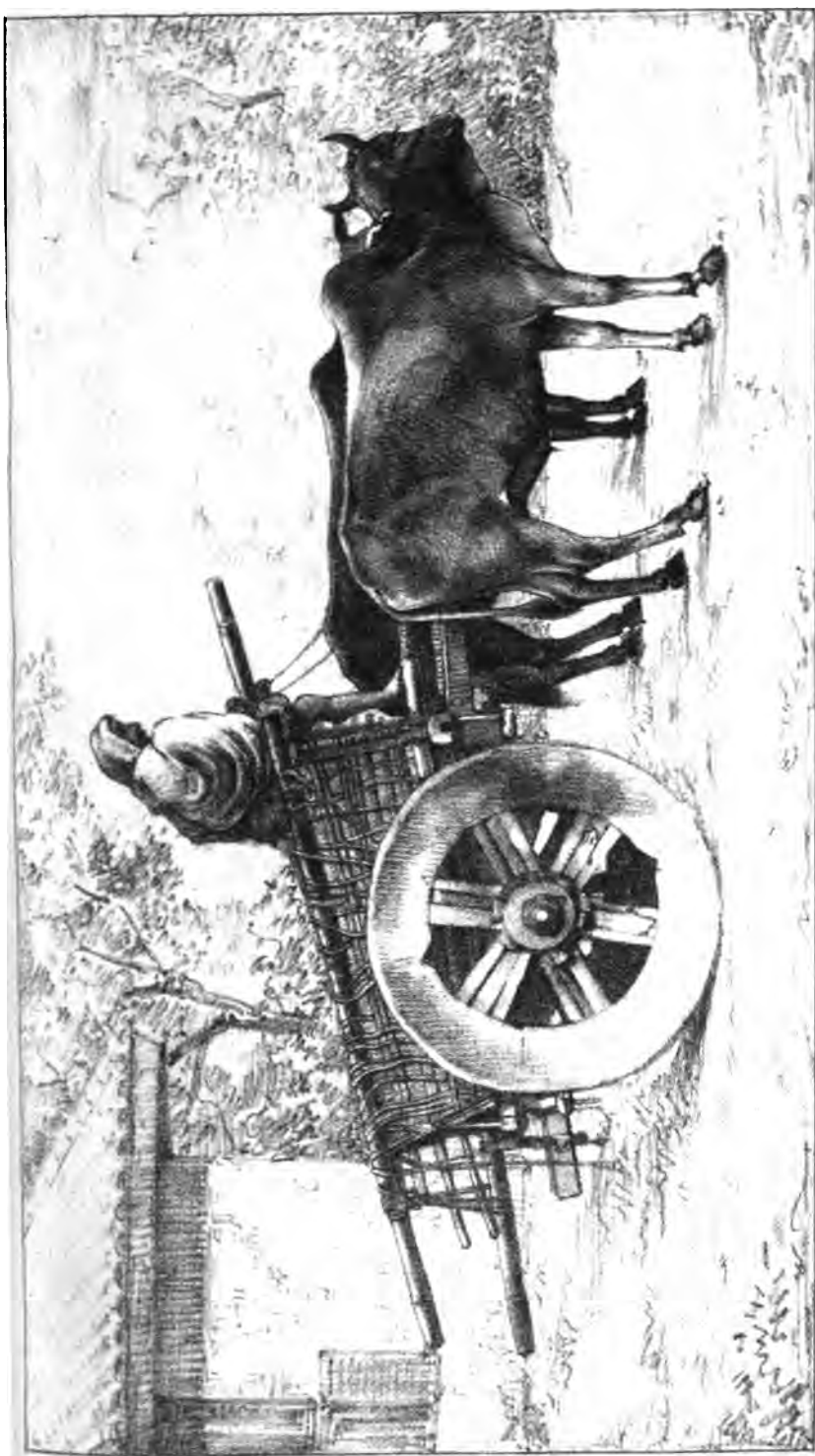
205. In other respects a सगड़ *saggar* differs little from a चकड़ा *chhakra*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no जहाका *jhatka*, &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

206. When it has four wheels, it is called रथ *rath* or रन्थ *ranth*. This is rare in Bihār.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *baheli* (Patna) and बहली *bahli* (Shahabad and Gaya).

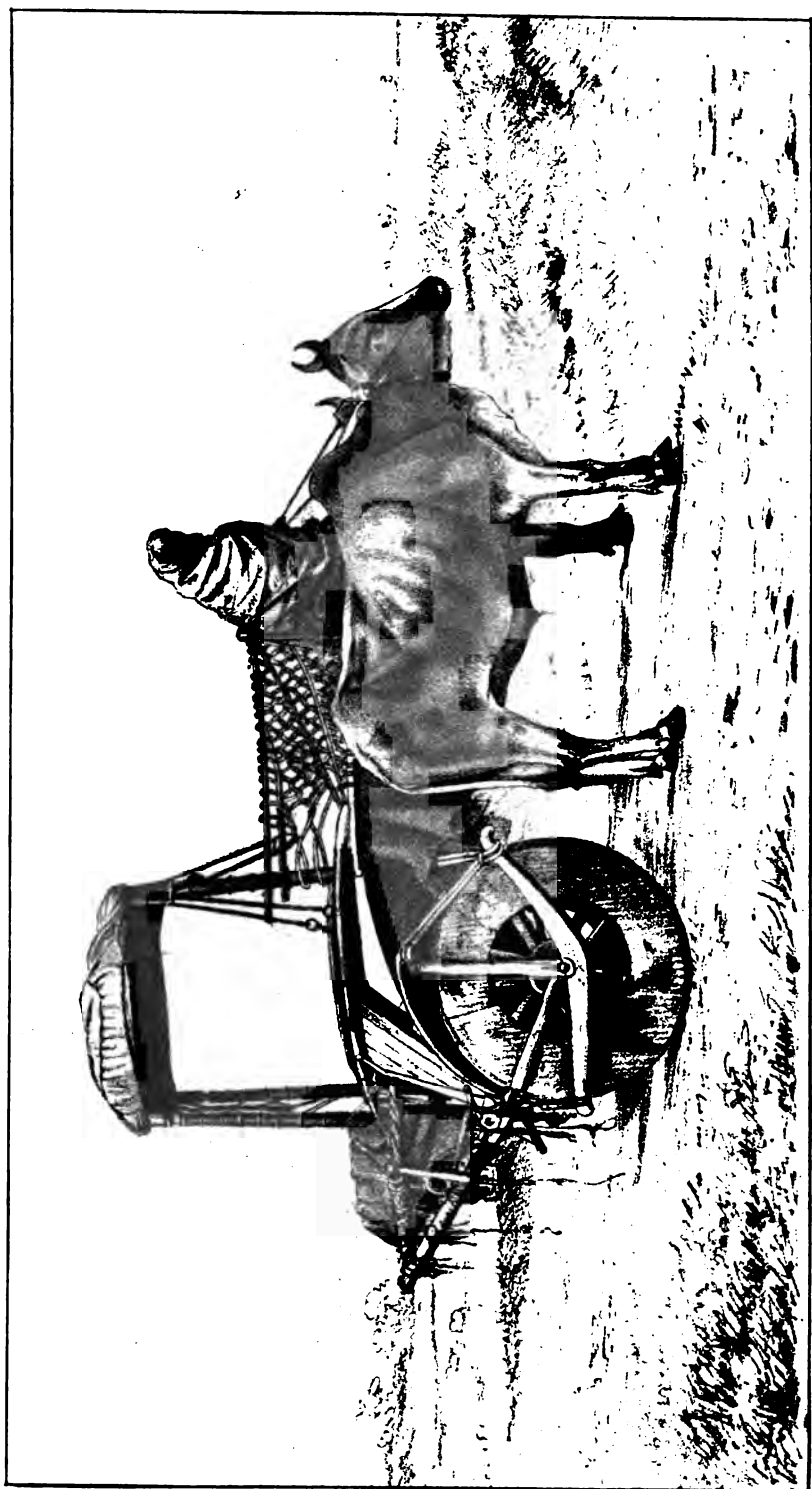
208. This cart is almost exactly the same in principle as the चकड़ा *chhakra*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called सॉमगी *sāmgi* or सौंगी *saungi*; hence the cart is also called a सॉमगी गाड़ी *sāmgi gāri*.



The light Country Cart (Saggar)

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Printed by Abdeol Rehim, Govt. School of Art, Calcutta.



THE BULLOCK CARRIAGE (SAUNGI GÄRI).

209. Its parts are as follows:—

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चकली or चकडी *chakli*, गद्दा *gadda*, or बिहरी *bihari*.

210. *The axle.*—As in a cart (see § 166).

211. *The supports of the wheels and axles.*—These are the same as in a चकड़ा *chhakra* (see § 167 and ff., § 187 and ff.).

212. *The body of the vehicle.*—The lower part is like a चकड़ा *chhakra*. Over it is placed the following, the whole of which is called सॉन्गी *sāungi* or सौंगी *sāungi*.

213. The frame of the seat is पट्टी *patti*, local variants being पट्टा *patta* (East Tirhut and Patna), पटिया *patiya* (East Tirhut and the west), and बौदन्दी *baudandi* (Gaya). Its supports are ऊँडा *khūnda* or खुन्डा *khunta*. On these are ornamental brass knobs, called झुलिया *phuliya*. The posts supporting the awning are दन्दा *danda* or दन्दा *danta* (East Tirhut and the west). The top of the awning is छत्रि *chhatra* or (in Shahabad and Gaya) ठात्री *thatra*, and the stuffed cover to keep off the sun is गद्दा *gadda* or गद्दल *gadela*. In South Munger it is गद्दी *gaddi*. The net forming the bottom of the seat is सॉन्गी *sāungi* or सौंगी *saungi*, and the leather guard of the body inside the wheels is धामका *dhamaka*.

214. The two long sides are called फर *phar*, &c., or तॉंगा *tānga*, as in the चकड़ा *chhakra*. Between them are placed narrow planks, called मॉन्जा *mānjha*.

215. The supports of the body behind are धरुवा *dharua* or धंरुवा *dhanrua*, and similar smaller ones inside are बावली *bāwli*.

216. The रॉन्गा *dantua*, or in Sāran दाहा *dhāla*, is the back seat for carrying luggage, and it is also called अरानी *arāni* in South-East Tirhut and Champāran. डोरी *dori* are the strings forming the side of the awning, and पर्दा *parda* is the side awning, which may be raised or let down as required. In Sāran it is also called ओहार *ohār*.

217. The rails on each side of the driver's seat are बल्ली *balli*.

218. In other respects the bullock carriage is the same as the चकड़ा *chhakra* (see Chapter II).

CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

220. The *wheel* is the same as in the bullock carriage (see § 151 and ff.).

221. The *axle* is धूरा *dhūra* or धूरी *dhūri*, which is strengthened inside by a short metal tube, सामा *sāmma*, सामा *sāma*, or सामी *sāmi*. In North-East Tirhut the latter is also called साम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūri*), on which both wheels run. Outside each wheel are a pair of तुलावा *tulāwa*, but inside there are no थोब *thobh* or गुरिया *guriya*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekāni*, the चाक *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (i.e., just above the point of axle), is tied to it a short stick serving as a footstep, called सलार *salāi* or सलैया *salaiya*.

222. The तुलावा *tulāwa* are fastened to the चाक *āk* and the टेकानी *tekāni* (see §§ 167, 172, and 173) by iron hooks, called अंकुरी *ankuri* or (Champaran, South Tirhut, and South Munger) अंकुरा *ankura*. South of the Ganges they are also called in Shahabad and South Bhagalpur तुलार *tulāi*. बाह *hāl* is the tire of the wheel. The leather splashboard over the wheel is तख्ता *takhta* or तख्ती *takhti*. In South-West Shahabad it is called पट्टरा *patra*.

223. The props of the *body* are दन्दा *danda* (west), दन्ता *danta* (east and Champaran), or खूँटा *khūnta*. The top of the awning is चहत्री *chhatrī*, and the roof of it is चह *chhat* or (in Gaya) तारक *tarak*; गदेला *godela* or (in South-East Tirhut and South Munger) गद्दी *gaddi* is a cushion at the top to keep off the sun. The awning at the sides is पर्दा *parda*, or in Saran घटा टोप *ghata top*, which is fastened by iron rings, कड़ी *kari* or (in Gaya) कोली *kholi*. The ropes which support the awning poles are हथुआँसा *hathuānsa*, and the rope trellis between the two rear awning poles चौक *chauk*. This last serves as a back to lean against.

224. The खूँटा *khūnta* or खूँटरा *khuntra* are posts which support the body in front on the axle. धरुआ *dharua*, धारुआ *dhārua*, or (in South Bhagalpur) धालुआँ *dhaluān*, are the posts which support the body on the axle behind the खूँटा *khūnta*. बावली *bāwli* or बौली

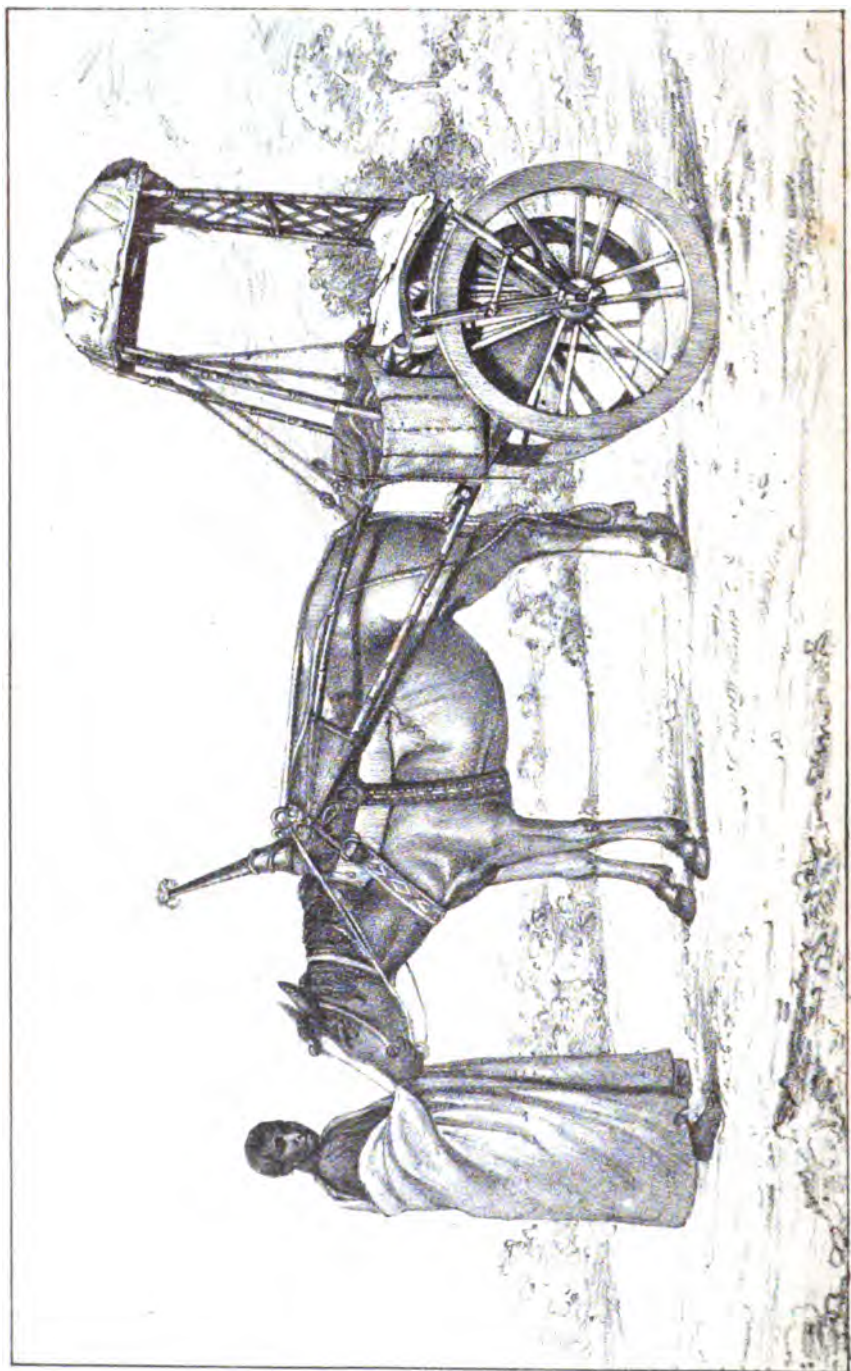


PONY CARRIAGE (EKK4), WITHOUT CANOPY.

Lith. by Hem Chunder Dutt, Student, Govt. School of Art, Calcutta.

Printed by Abdoel Rohum Govt. School of Art Calcutta.





AN EKKI WITH CANOPY.

bauli are similar posts behind the *कुंटा khanta*, but in front of the *धरुवा dharua*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called *गज gaj*. The *पोंछिया ponchhiya* or (to the west) *पिछुवा pichhua* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called *दगली dagli*. *तान tār* are the four iron bars which support the body on the axle. Two of them are called *कुंटातान khuntātān* or (in South-West Shahabad) *गजबाग gajbag*. *मंजहा mānjha* are similar wooden supports. The *सॉन्गी sāngi* or *सौंगी saungi* is the twine net under the seat, and the straps which keep it up are the *सौंगी के नारी saungi ke nāri*. The *गोरिया goriya* are side ropes which fasten the splash-board to the axle, and the *धमका dhamaka* is the leather siding inside the wheels. The four curved bamboo shafts are *तंगा tānga* or (in Patna) *तंगा tānga*. The *छाती के नारी chhātī ke nāri* is a strap inside, fastening the body to the axle in front of the *सौंगी के नारी saungi ke nāri*. The *लदान lādān* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut they are called *फाठी phathi*, and in South Bhagalpur *बत्ता battā*. The net at the bottom is *जाला jāla*, and the *जठका jhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

225. The *driver's seat* is *करतली kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are *लतखोरा latkhora* generally north of the Ganges, or *दरेंरी darenri* in Saran and *दंडेरा danrera* in South-East Tirhut. In Shahabad they are *लतेरा latera*, in Patna and Gaya *दंडिया danriya*, and *तरेरा tarera* in South Bhagalpur. The *गोरिया goriya* or (in South-East Tirhut) *घोरिया ghoriya* are pieces of wood which join the upper and lower shafts. *पंखी pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, *मुथरा muthra*, and to the south of it *मोथरा के नारी mothra ke nāri*, or in Shahabad *मुंहरा के नारी munhra ke nāri*. In Patna and Gaya it is called *चहरा chhara*. The *मोथपरा mothapra* is a brass cap fitting on to the ends of the two shafts.

226. *Harness*.—The pointed part of the saddle is *खोरीर khogir*, or in Shahabad and East Bhagalpur *खगूर khagūr*. The pad is *गद्दी gaddi* or *गरी gaddi*. The wooden block is *कठरा kathra* or (in South-West Shahabad) *कठला kathla*. The rings through which the reins pass are *करा kara* or *रस करी rās kari*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is *पुश्तंग pushtang* or *पुश्तङ्ग*

pustang. Another name is जोत *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāwa* or (in South Bhagalpur) तवक *tawak*, the leather cover of the saddle; नागन्हा *nāgla*, नगन्हा *nagla*, or तसन्हा *tasma*, the straps which fasten the shafts to the saddle; and कैंची *kainchi*, the wooden side supports of the saddle. Other names for this last are कैंचिया *kainchiya* (Champan and Tirhut), गोड़िया *goriya* (South Tirhut, Patna, and Gaya), टिकन्ही के लकरी *tikthi ke lakri* in South-West Shahabad, and टेकन्ही *tetkhi* in South Bhagalpur. डुमन्ची *dumchi* or डुमकजा *dumkaja** is the crupper. The bridle is पूंजीपट्टा *pūñji patta*, and the iron bit लगाम *lagām*. The martingale is जेरबन्द *jerband*, the cloth over the eyes which serves as blinkers अंधारी *andhāri*, the neck-ornament कन्था *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गंजिया *ganjiga* or तोबन्हा *tobra* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एक्का *ekka* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *katahra*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमन्धन्हा *nimdanda*.

CHAPTER VI.—THE COUNTRY BOAT.

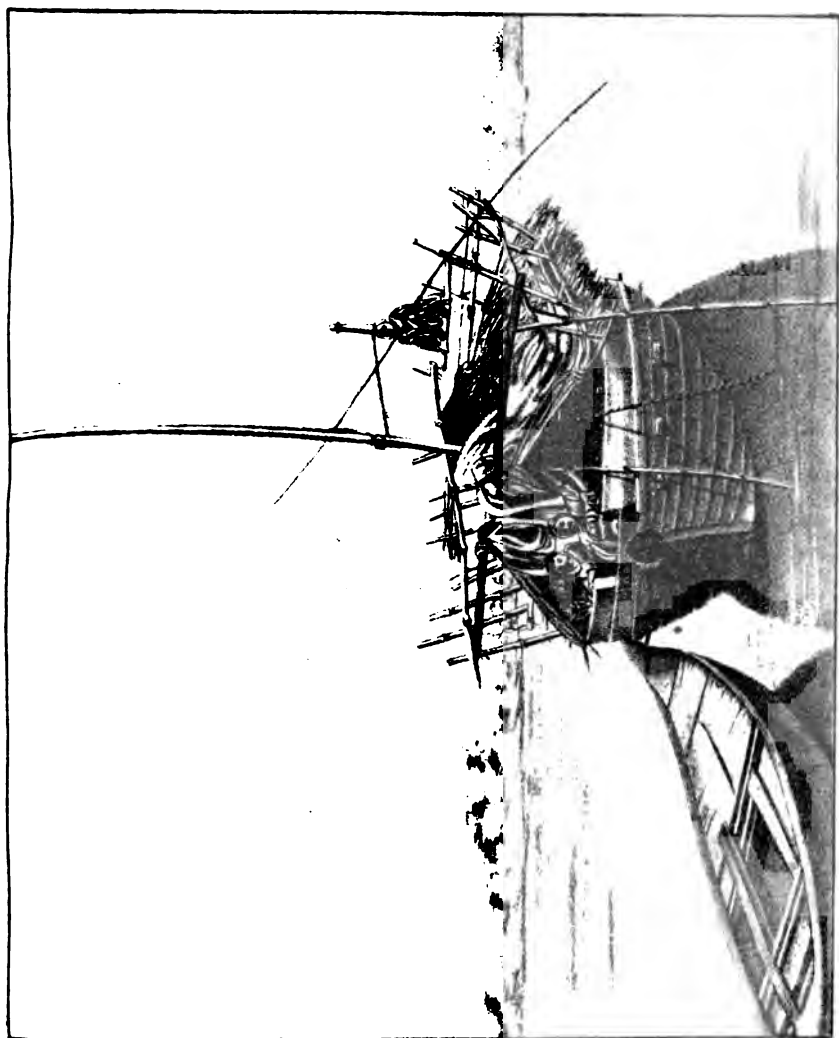
229. Boats are of various kinds. The following may be noted :—

The general term for a boat is नाव *nāw*, and to the west also नैया *naiya*.

230. The larger kinds of boats are उलंका *ulānk* (which has a long narrow bow overhanging the water in front), मेल्हनी *melhni* (which has a broad bluff bow), पटेली *pateli* or पटेली *pataili*, also called in Saran कतन्हा *katra* (on which the boards forming the sides overlap and are not joined edge to edge), कच्छा *kachchha* (which is shaped like a square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *saranga*, or in Shahabad सलीना *salina*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are दोहट *dohat* or in Shahabad दोट्ट *doët* (which has a flattish bottom for shallow water, and has its bow and

* The fate of the *ekka* pony is well shown in the proverb दाना न रास दुध चाँद डुमकजा *dāna na ghās, dunu sājh dumkaja*,—no grain or grass, and the crupper on night and morning.

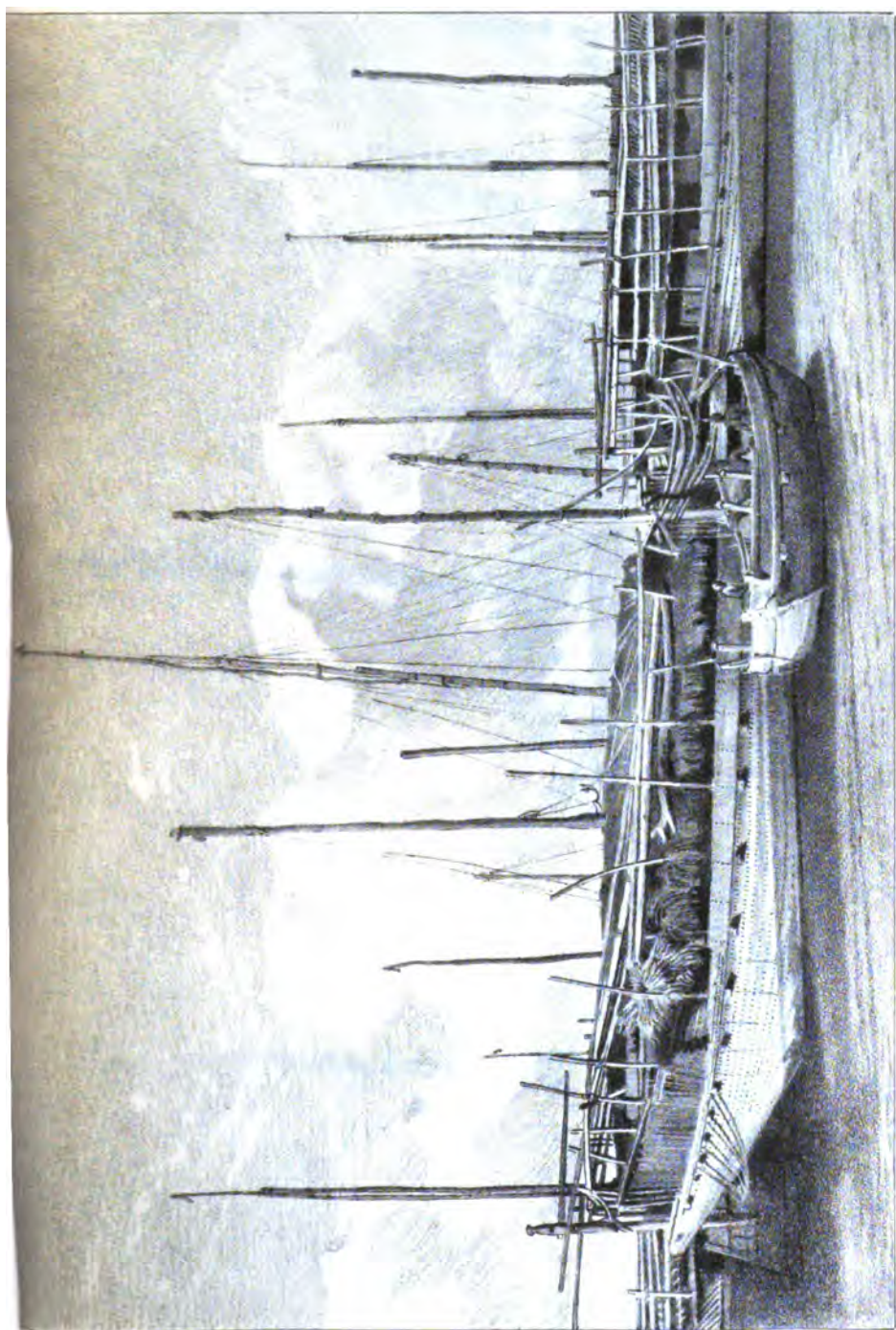


PALWĀR .

SARANGA .

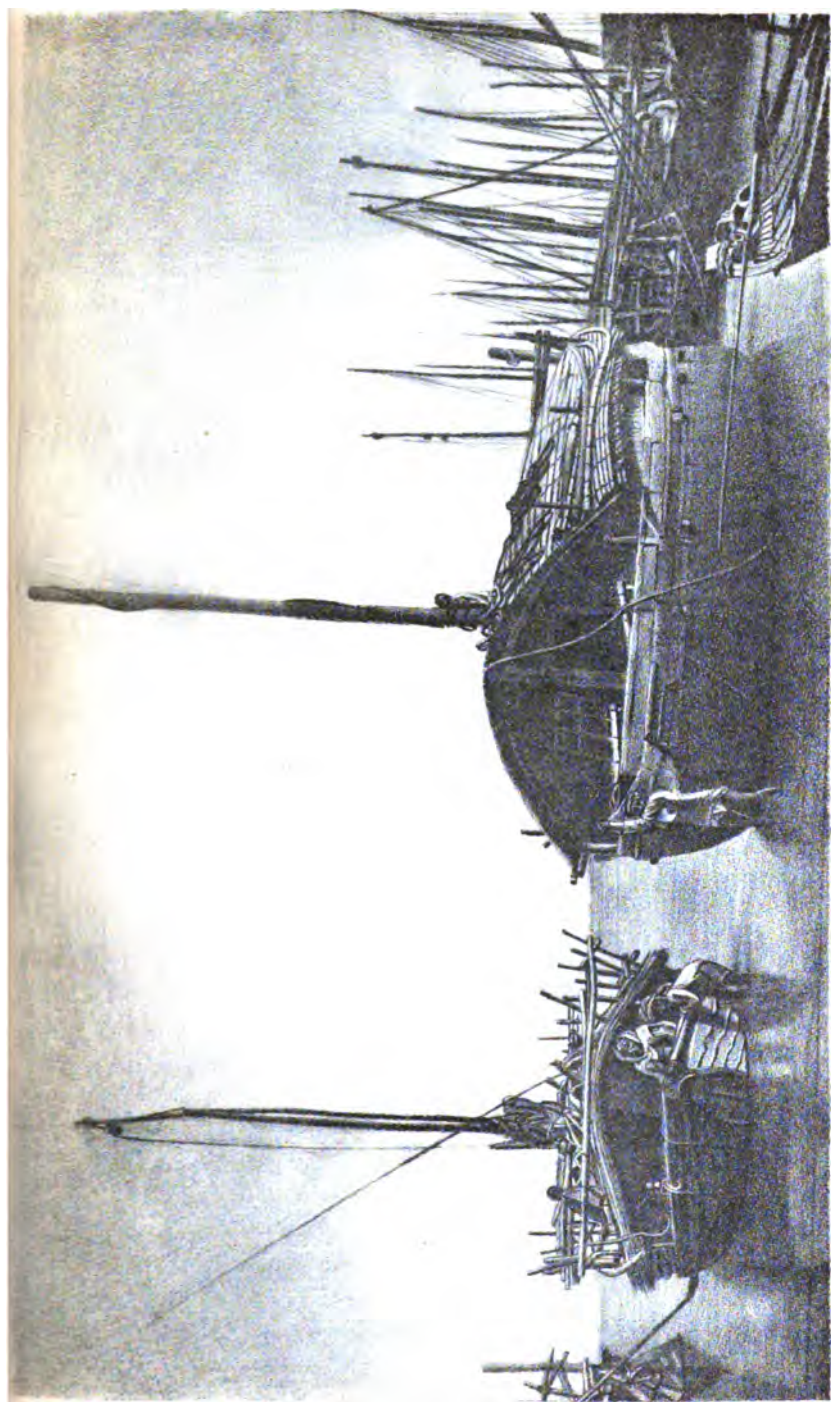
Lith. by H. C. Ghoshal Student Govt. School of Art Calcutta.

Printed by A. Mohun Govt. School of Art Calcutta.



A GROUP OF MELNIS.

YOUNG



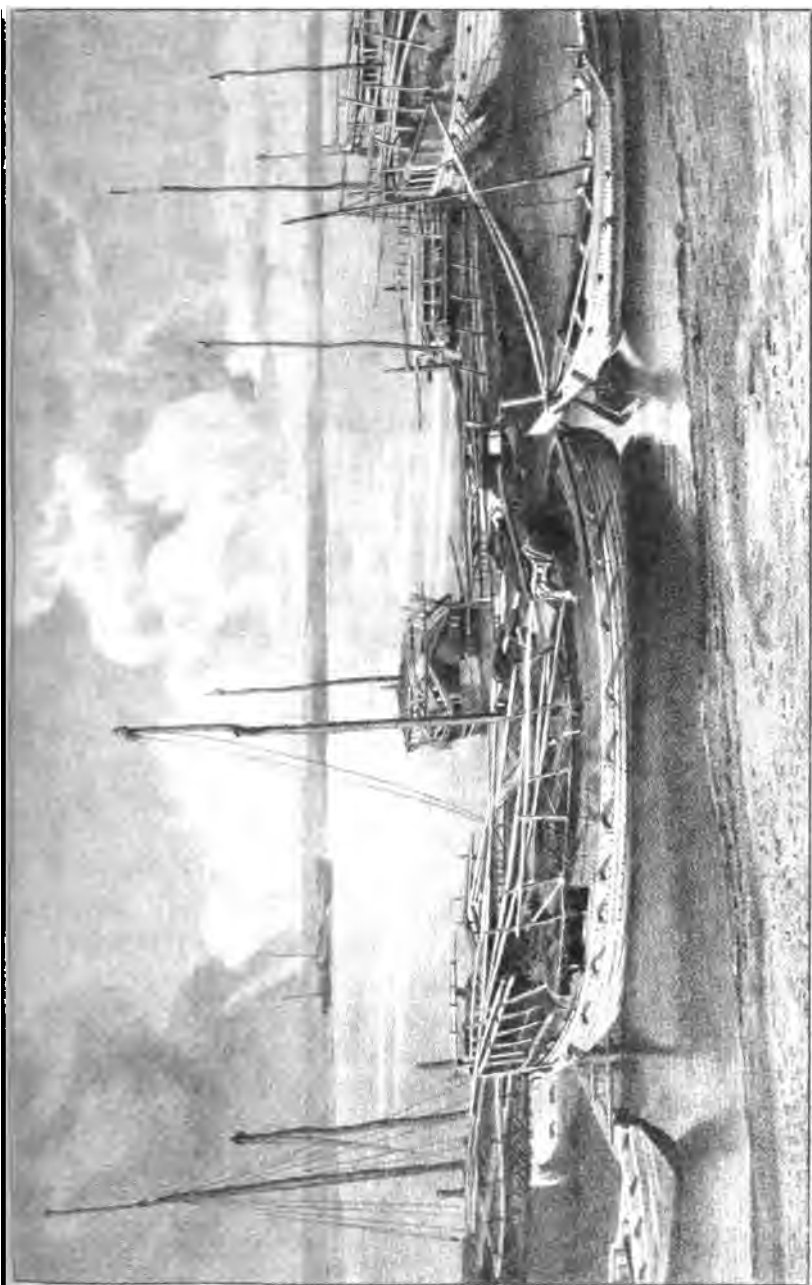
Stern of a
Melhni.

Dohat.

P'ansûhi.

Bow of a Dengi Machhua.

BOATS USED IN BIHAR.



**SARINGA.
PATAILI.**

**PATAILIS.
ULĀNK.**

J Schaumburg, Lith d

Printed by Abdool Rohim Govt. School of Art Calcutta.

stern portions cut out of solid wood), and पञ्चसूत्री *pansūhi* (which has a round bottom, but goes in shallow water).

232. The smallest kinds are पलुवर *paluṛ* or skiff and एकठा *ekṭha* or dug-out. The latter is also called बंगड़ा *bangra*. Also the खोलनाया *kholnaiya*, with both ends rising like a gondola well out of the water, and which cannot sink. Another similar boat is called the डेंगी मछुवा *dengi machhua*, or dingy. घरमरी *gharnai* (South Bihar) is a temporary raft made of water-jars (घड़ा *ghara*) and bamboos tied together.

233. The parts of a boat are as follows:—The thwarts are गूहा *gūrha* and the ribs बाता *bāta* or (in Champāran) थारबाता *tharbāta*, थरिया *tharhiya* (in Champāran and North-West Tirhut), गोखा *gockha* (in Saran and South-West Tirhut), गुच्छा *guchchha* (in North-East Tirhut), and काख *kākh* (in South-East Tirhut). Smaller transverse ribs are बैंक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काख पाटी *kākhak pāti*. In Gaya it is जलमगार *jalamhār*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the “wall” or side planks. The flooring inside the boat is पाटन *pātan* or पटवटन *patwatan*, or in Saran पटौरी *patauri*. A long plank running over this is in Shahabad अपनी *apti*. The grating above the bottom of the boat is चाली *chālī* or (in South-West Tirhut) उरुहा *urhha*, and (in North-East Tirhut) पटार *patāi*. In a पटौली *pataili* the planks at the bottom which run from end to end are लेवा *lewa*, and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mareya*, and in Saran मोरिया *moriya*. The platform on which the rower sits is पटौरी *patauri* or बिटन *bitan*. When on the roof of a large boat, it is बीट *bit* or पटार *patāi*, or in Shahabad हलमखानी *halmachāni* or मखान *machān*. The deck planks in the middle are पटंगना *pātana*. चचार *chachār* is brushwood put in the bottom to stand on. कड़वा *karwa* or कँड़वा *kanrwa* are the posts which support the thwarts. जोंका *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called करी *kari*.

234. When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रसवत *raswat*, and when with hemp it is गहनी *gahni*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is सिक्का *sikka*. In Champāran it is सहन *sahan*, and पतेन *patain* or दण्डा *danda* in South-East Tirhut. It runs the whole length of the boat, and hence

सिका *sikka* is also used to mean the two ends of the boat. The length of the boat is दार *dawar*, and the stern post गलही *galhi*. The prow is मलङ्ग *malang*, माँगी *māngi*,* or माँग *māng*.

236. The rudder is पतवार *patwār* or (in North Tirhut) पतिवार *patiyār*. In Gaya it is पटवार *patwār*. This is properly the lower piece. The rudder post is गोल *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamha*, or in Gaya गौला *gaula*, and it is fastened to the thwart by a rope called नथिया *nathiya*. The tiller is सेला *saila* or (in South Munger and North-East Tirhut) दन्ता *danta*, and the socket in which it works बनरा *banra* or (in North-West Tirhut) ठेल *thel*, and (in North-East Tirhut) ठेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गङ्कसा *ganrkassa*, and another, by which it is held up, is अँकवारिया *ankwariya*. The steersman is माँजी *māñji*.

237. सेवता *seuta* or (in South-East Tirhut) सोता *sota* is the wooden vessel used for baling out water. An oar is दाँद *dānr*, a paddle करवार *karuār*, केरवार *keruār*, or in Saran करवारी *karuāri*, and the blade of it पाता *pāta*. A punting pole is लम्बी *laggi* or लम्बा *lagga*.

238. The mast is गुरखा *gurkha* or ससुत *mastul*, or in Shahabad गुनखा *gunarkha*, and the yard is मोरनी *morni*. The mast is raised on a post to which it is spliced. This is दारुखा *darsudha* or जसोधा *jasodha* in South Munger and Tirhut, जरुखा *jarsudha* in Champāran, and जवसधा *jawsadha* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दारुखा के मलिया *darsudha ke maliya* or मलवा *mahwa*. The सतुनियान *satwaniyān* is the thwart to which the post is tied. It is called in South-East Tirhut सूत *sūt*. The pulleys are घिरनी *ghirni*, and the sail is पाल *pāl*, and in Shahabad सूते *sūrt* or सुतेनियान *surtwaniyān*.

239. The tow-rope is गूँ *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुवा *berua* or खूँडा *khūnda*, or in Shahabad बारुवा *barua*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुनवाह *gunwāh*. लहासी *lahāsi* is a cable, and लङ्गर *langar* or गिराबी *girābi* the anchor. A large iron anchor is लोहलङ्गर *lohlāngar* or गिरामी *girāmi*.

240. To draw water (of a boat) is पानि तोड़ *pāni torāb* to the east and पानि तूर *pāni tūral* to the west, e.g. ई कच्चा बडत कम पानि तूर

* The most comfortable seat is in the bow. Hence the proverb जानिका खेवा नहिं ई पगिया माँगी खवार *janikā khewa nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bow seat.



THE ORDINARY COUNTRY LITTER (DOLI).

बा i kachchha bahut kam pāni tarat bā,—this kachchha draws very little water. To be aground is डोकव tikab.

CHAPTER VII.—THE LITTER.

241. The litter is खटोली *khatoli*, डोली *doli*, or (in North-East Tirhut) खोटली *khotli*. डोली *doli* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चन्द्रोच *chendol* or तटनकुर्वाँ *tartarwān*. The last word is said by natives to be a corruption of the Persian تخت روان *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बिहारी पालकी *biyahuti pālki*.

242. The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

243. The litter itself is खटोली *khatoli*, and is a kind of small bed (चरपाच *charpāy*) with a bottom made of rough twine (सुतरी *sutri*). The sides and ends of the bed are पाटी *pāti*. In South Bhagalpur the sides are called पट्टी *patti* and the ends सिरवा *sirwa*. At each end two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwa*, or in South Munger सिपाहा *sipāha*, and in Saran सिपवा *sipwa*, and they are fastened to the corners of the bed, and, at the apex of the triangle, to the pole by a string called बरकर *barkas*. This string is also twisted round the सिपावा *sipāwa* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipāwa*, and, descending perpendicularly, is braced to them by strings. This is called टेरुवा *tenrua* or डेरुवा *terua*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौचा *paua*, and the strings for tightening the bottom of the bed are ओरचन *orchan*, and also in Shahabad ओरदावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called डहरी *thatri*, and in South Bhagalpur also छहनी *chhatni* or छहरी *chhatri*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or परदा *parda*.

247. A superior kind of litter, used by richer women, is मेवावा *meṭṭā*, मेवावा *meṭṭāna*, महप्पा *mahappha*, दान्री *dānri*, or दंरिया *danriya*. It has a domed roof, called ठट्टरी *thatri*, supported on eight pillars (four at each side), called डडा *danta*. The side-boards of the body are called दीवाल *diwāl*, or in Shahabad दिहवा *dilhā*, and the doorway दुहारी *duhāri*, or in South Munger दुहारी *duāri*. The rest is like the दोली *doli*.

248. The बरहदरी *bardari*, or in Shahabad बारहदरी *barahdari*, also called in Saran खरखरिया *kharkhariya*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pāti* or पटिया *patiya*, the net bottom बिनावट *bināwat*, the legs पौवा *paua*, the side-boards पट्टरी *patri*, the four pillars at each side सिपौवा *sipaua*, the doorway दुहारी *duhāri*, and the roof चह *chhat*. The shelf inside at the feet end of the litter is दराज *darāj*.

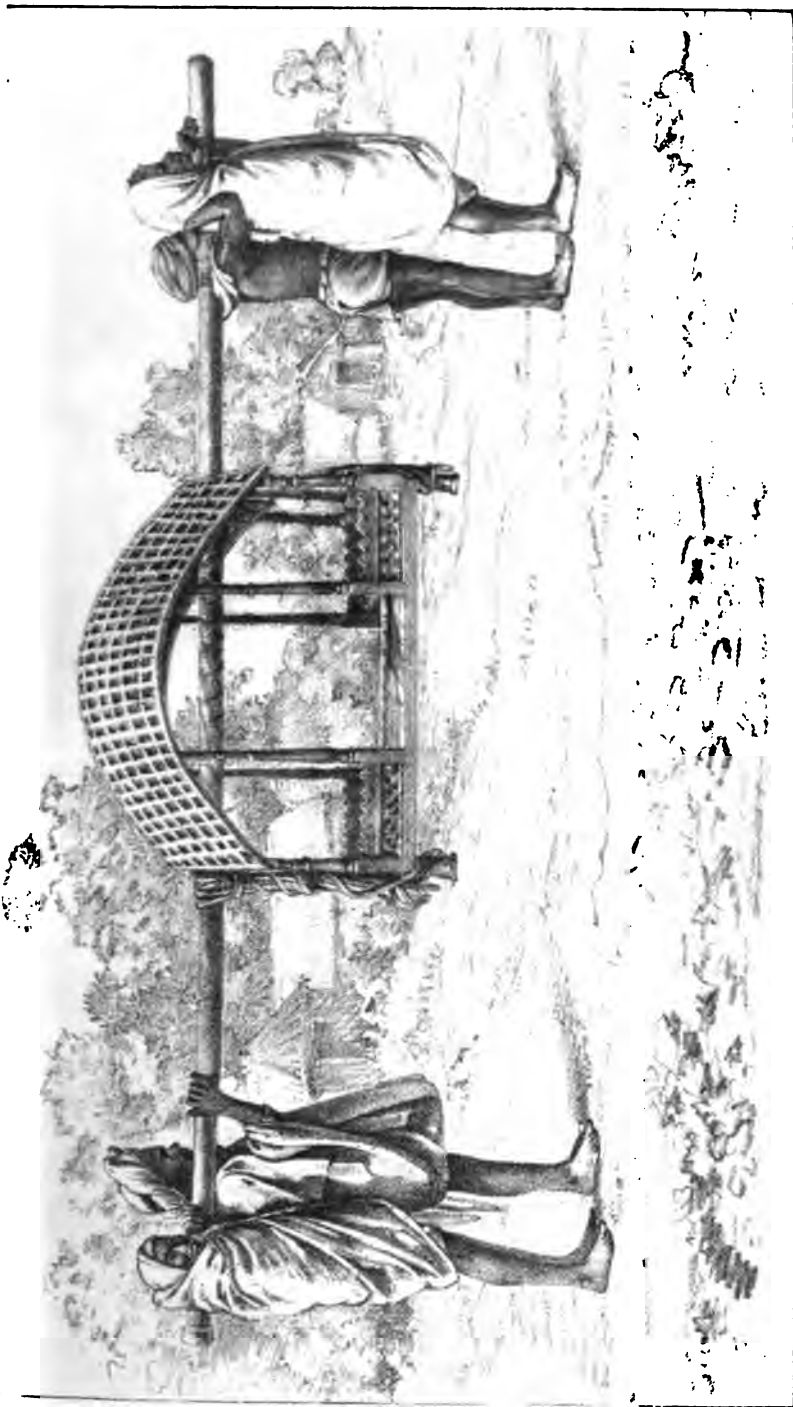
249. The poles are called बाँस *bāns*, and the curved end of the front pole थोप *thop*. The four iron struts at each end are called तान *tān*, and they meet in a ring (चुबिया *chukiya* or in South Bhagalpur सामी *sami*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुबिया *chukiya*, and also in South Munger सामी *sāmi* or खुबिया *khubiya*. The rope network filling up the space between the two lower struts at each end is called कसावट *kasāwat*, or in South Bhagalpur कसन *kasan*.

SUBDIVISION VII.

APPLIANCES USED IN RURAL MANUFACTURE.

CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

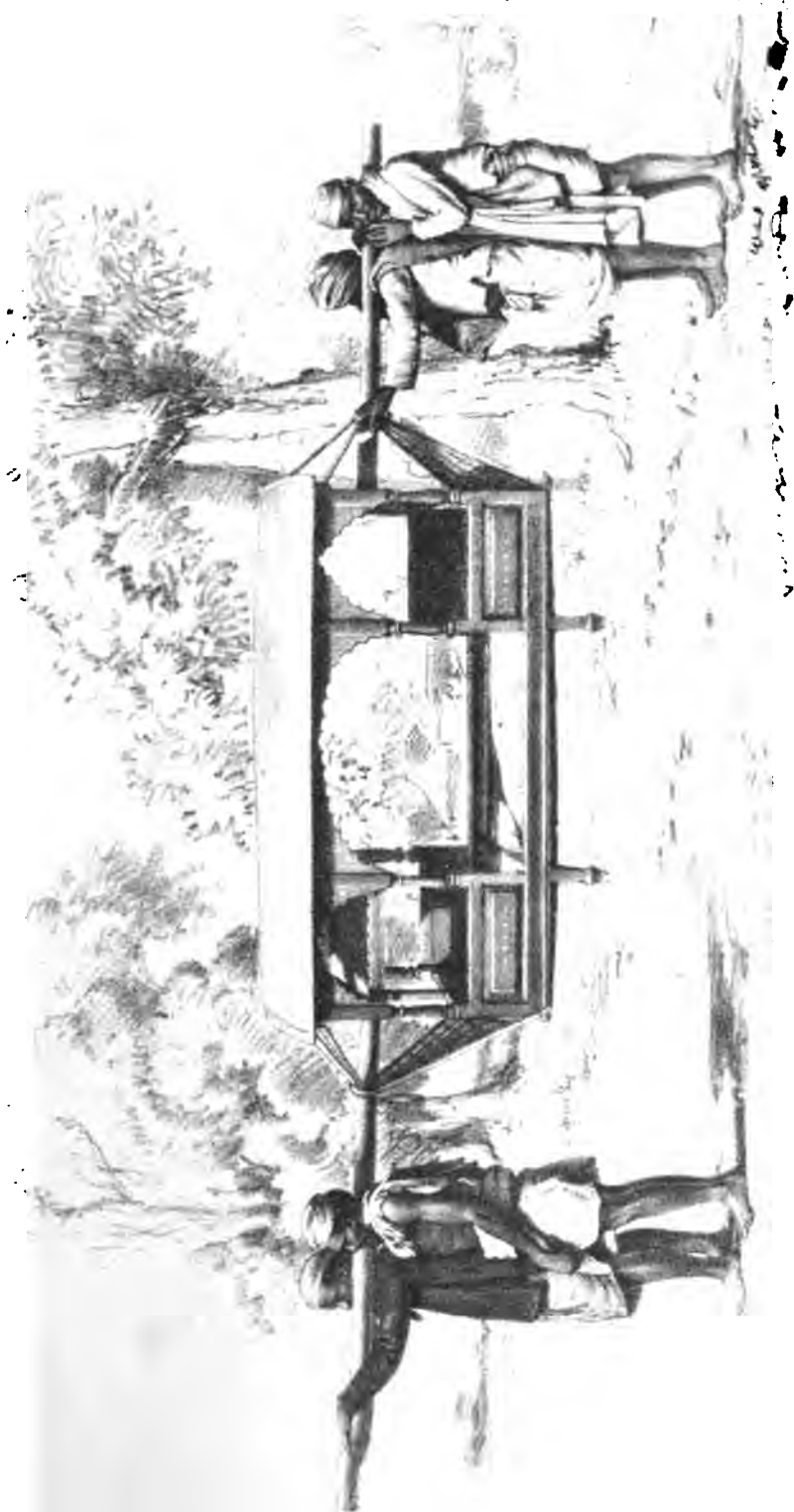
250. The oil-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. In Gaya it is also केल्हू *kelhu*. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb



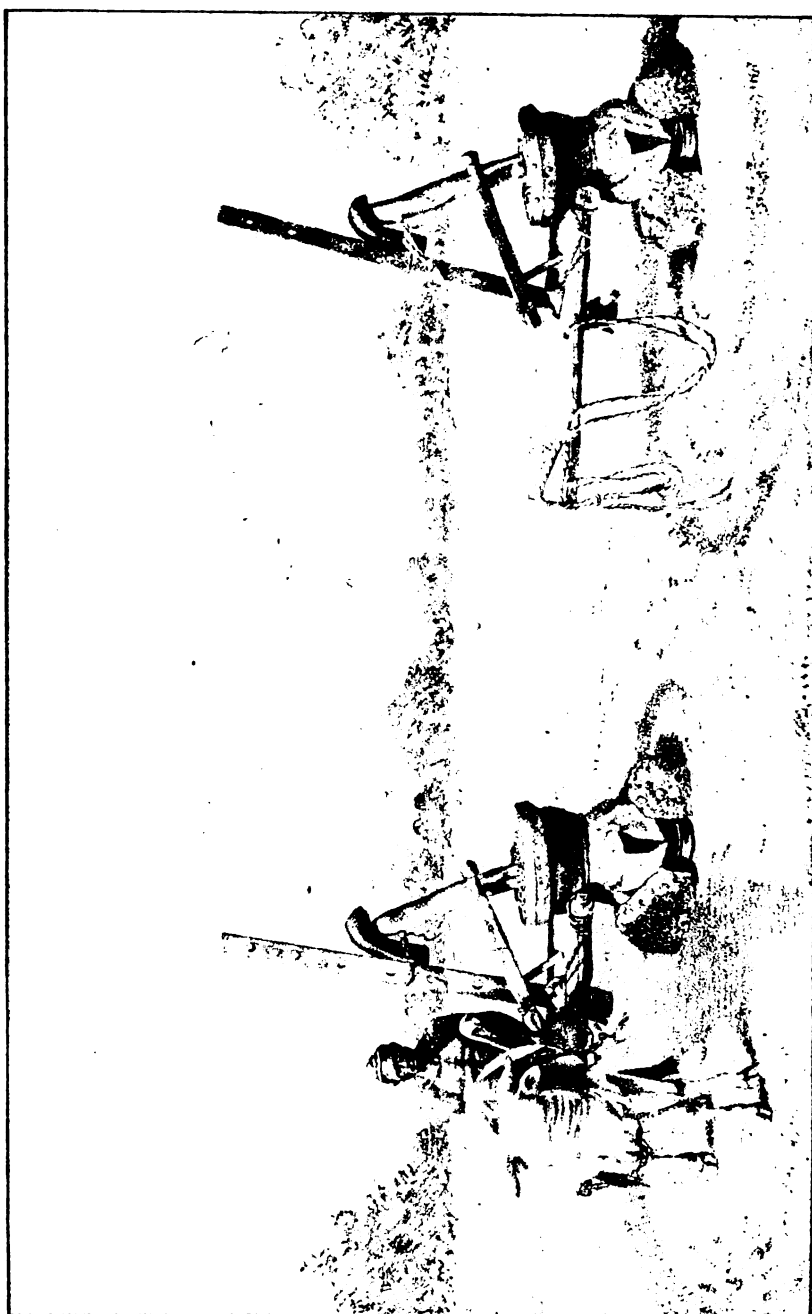
THE LITTER USED BY RICH WOMEN (MEYĀNA).

Lith. by Nirbaya Kali Mookerjee Student Govt. School of Art Calcutta.

Printed by Abdeool Rokim Govt. School of Art Calcutta.



BARDARI (COUNTRY PALANKEEN).



An oil-mill, showing the manner of yoking and blind-folding the bullock.

An oil-mill (kolhu)

about the oil-mill is देह खरी बाय नहिं, कोह चाटे जाय *del khari khāy nahiñ, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; i.e., stolen goods are sweet.

251. *The hollow wooden block forming the bed of the mill.*—This is कोह *kolh* or कोहू *kolhu*, and in Gaya also केहू *kelhu*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेठ *pet* or हन्दा *handa*, or in North-East Tirhut कुँह *kūnrh* and in Shahabad खान *khān*. In the oil-mill this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोह *niroh*. The lower half of this hour-glass cavity is known as अथरी *athri*. The lower end (मुँड़ी *mūṛī*) of the pestle (महन *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called ठरपचरा *tharpachra*, or in North-East Tirhut तरपचरा *tarpatchra*, and the new inner lining पेटपचरा *petpachra*.

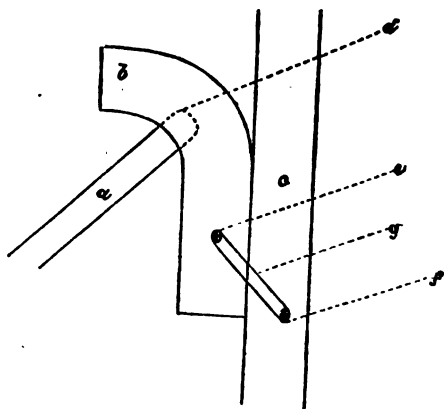
252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *jangha*. Round the base a circular mound of earth is fitted, called भौंता *bhaunta*, or in South Bhagalpur भौंठो *bhauntho*, in North-East Tirhut भत्ता *bhatta*, and in Saran मंजौटा *manjhauta*; and in this, below the exit for oil, a space is dug out for the vessel (छन्ना *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athri*. This oil exit, together with the cavity for holding the vessel, are together called निरोह *niroh*, and in Saran and Tirhut also नरोह *naroh*.

254. The flat top of the block is called पारा *pāra*.

255. *The horizontal board to which the bullocks are attached.*—This is called कतरी *katrī*. On it the oilman (तेली *telī*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

256. *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*—This is मोहन *mohan* or महान *mahan*. To the west it is also called जाठ *jāth*, or in Shahabad मोहन *monhan*, and in North-East Tirhut मोहैन *mohain*. The ball at the end of this beam, which fits into the narrowest part of the hollow of the block, is मुंरी *mūnri*. The ferrule round this is मुकुवारी *murwāri*. The notch above this is कान्ह *kānh* or कन्हा *kandha*. The upper end of the pestle rounded off is चूर *chūr* or पंचो *pūnchhi*, and the curved piece of wood joined to this is डेंका *dhenka*, or in North-East Tirhut डेंकुवा *dhenkua*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam: thus—



257. In the above sketch *b* is the डेंका *dhenka*, *a* is the top of the मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the two pegs *e* and *f*.

258. The upright post is called मरथम *marthamh*, or in Sāran मलिक थम *malik tham*, the pegs *e* and *f* खुंटी *khūnti*, and the string *g* नाधन *nādhan*, or in East Tirhut लाध *lādh* and South Bhagalpur लेध *ledha*. The string is generally made of straw. The upright post is fastened to the horizontal board, कतरी *katri*, by a wedge, गकिली *garkilli*, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a thick lump of wood called फेंडा *phenta*, or in Sāran फेडा *pheta*, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called मॉंदर *māndar*) cut in the latter's exterior surface. A bamboo strut

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called **खरचाही** *khar-chāhī*, or in North-East Tirhut **खंरचारी** *khanrchāri*, and in Gaya and Shahabad **खंरचर** *khanrchar*.

260. *The arrangement for stirring up the oil-seeds.*—This is called **रेवन्दी** *reuti*, or in South Bhagalpur **भरनाही** *bharnāthī* or **उठकनी** *utkani*, and does not exist in the sugar-mill. It consists of a peg, **खूंटी** *khūnti*, standing up in the cavity amidst the oil-seeds, alongside the peste; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, **मरगच** *marthamh*, by another peg, **खूंटी** *khūnti*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. *The yoking apparatus.*—The rope which is fastened to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called **कारा** *kārha*, and the rope passing under the bullock's chest, joining the two traces thus made, is **पेटी** *peti*. The canvas pad on the bullock's hump is **काँची** *kāndhi*, and the cloth or wicker basket by which he is blindfolded is **टोकनी** *tokni* or **खोला** *khola*, or to the east **खोल्सा** *kholsa*. The rope from the bullock's neck up to the curved block or **डेंका** *dhenka* is **पगचा** *pagha*, and the iron link fastened to this close to the bullock's neck is **भौर कली** *bhaunr kalī*. The rope round his neck, connected to the **पगचा** *pagha* by this link, is **गरदानी** *gardawāni*, or in North-East Tirhut **गरदानी** *gardāmi* and in Champāran **गरदानी** *gardāni*, and that going through the bullock's nose is **नाथ** *nath*. A bullock employed in an oil or sugar-cane press is called a **नाटा बैल** *nāta bail*.

262. *Miscellaneous.*—The circle in which the bullocks move is called **पौर** *paur* or **पौरी** *pauri*, and in South Bhagalpur also **भर** *bhar*.

263. The pot into which the oil drops is called **छा** *chhanna*. As much oil-seed as can go into the press at one time is called **गानी** *ghāni*. The oil-cake which remains after the oil has been expressed is called **खली** *khallī*, or in Sāran **खरी** *kharri*, except the oil-cake of poppy seeds (**पोखना पोता** *postā*), which is called **पीना खली** *pīna khallī*, or simply **पीना** *pīna*.

264. To work the mill is **पेर** or **पेरव** *perab*.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL

265. The cane-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadr subdivision of the Patna district which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference :—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रेवड़ी *rewṛī*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.*—This is generally known as कोल्ह *kolh* or कोल्हू *kolhu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran घर *ghar*; and to the east, कुण्ड *kund* or कुंड़ *kūnr*. In Shahabad it is known as हन्दा *handā* or हंड़ोहन्दा *hanrohca*. In South Munger it is हँड़ा *hānra*, and elsewhere south of the Ganges हन्धा *handha* or हन्दा *handā*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पौड़ *pīnr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagalpur मर्रो *marro*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally कोरन्दा

morwār, with variants *मोरवार* *morwāh* (North-East Tirhut), *मुहवार* *murwār* (Shahabad and Patna), *मुह* *mur* (Gaya), *मुरेरा* *murera* or *मुहवारो* *murwāri* in South Munger, and *चमगा* *chanua* in Sāran. The *पाचड़* or *पाचर* *pāchar* is a round piece of wood placed in the bottom of the cavity, and on which the crushing-pestle moves. *रोड़ा* or *रोरा* *rora* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called *चँदिया* *chandiya* in Champāran and North-East Tirhut, and *खोंच* *khonch* to the east. In Sāran and Champāran *रौन* *raun* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called *रेन* *rain*, in North-East Tirhut *रसपेन* *raspain*, and in South-East Tirhut *खाना* *khāta*.

270. The drain for the juice cut in the bottom of the block is to the north *नरदोह* *nardoh*; also in Tirhut *नरोह* *naroh*, in North-East Tirhut *नरोही* *narohi*, and in South-East Tirhut *रसीड़* *raser*; in South-West Shahabad it is *गुजुरवा* *gujurua*, and in the rest of the district *जोहा* *joha* or *रसवा* *rasha*; in Patna it is *रसगारा* *rasghāra* or *निरोह* *niroh*; in Gaya it is *खोनी* *khoni*; in South Munger, *चोना* *chona*; and in South Bhagalpur, *लरलो* *larlo*.

271. The wooden spout through which the juice drops is *पतनारी* *patnāri*. In the body of the block a channel is cut in which the block, *पेंटा* *phenta*, of the driving gear works. This is called *घररा* *gharra* in Shahabad and *मँदर* *mādar* in Patna.

272. *The horizontal board to which the bullocks are attached.*—This is *कतरी* *katri*, with a variant, *कतरि* *kātari* or *कातर* *kātar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. *The upright beam or pestle which moves in the hollow of the mill and crushes the cane.*—For this three names are current, viz. *मोहन* *mohan* (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, *महान* *mahan*, in Gaya and North-West Tirhut, and *मोंहान* *monhan* in Shahabad, *लाठ* *lāth* (Tirhut and Champāran), and *जाठ* *jāth* (Tirhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is *मूँड़* *mūnr*, *मूँड़ा* *mūnra*, *मूँड़ी* *mūnri*. The notch above this is north of the Ganges and in Patna *कान्ह* *kānh* or *कान्हा* *kandha*. In North-West Tirhut it is *कन्हिया* *kanhiya*, and in South-East Tirhut *पन्जा* *panja*. In Shahabad it is *कान* *kān* or *लंगरा* *langra*. In Gaya it is

मोहनम्बहा *mohanthambha*, and in South Munger डेंका *dhenka*. The upper end rounded off is चूर *chār* or चुरिया *churiya*, or (in North-East Tirhut) मूँर *mūnr*; and the curved block of wood joined to this is डेंका *dhenka* or (in North Tirhut, Shahabad, and South Bhagalpur) डेंकुवा *dhenkua*, and in Sāran डेंकुवा *dhenkuha*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हारसा *harsa* or हरिया *harisa*, and to the east (and in South Bhagalpur) मणिकथन *maniktham* or मणिक थन *mānik tham*. In Shahabad it is मन्कथ *mankham*, in Patna and Gaya खूँटा *khūnta* or मरन्थ *marthamh*, and मणिकथन *māniktham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिबिया *jibhiya*, or in Sāran the front one is called फंटा *phenta*, and the back one कनेली *kanail* or (south of the Ganges) कनेली *kanheli*, and in Sāran कनेली *kanaili*. In North-East Tirhut they are called जिबिया *jibiya*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन *nādhan*, in Champāran नधना *nadhna*, in Tirhut नधान *nadhān*, but in East Tirhut लाध *lādh*. In Shahabad it is टैङ्गना *tanrna*, in Gaya नाध बरना *nādh barta*, in Patna नाधन *nādhan*, in South Munger नाध *nādh* or बरब *barab*, and in South Bhagalpur सारंगी *sārangi* or लेध *ledha*.

277. The bamboo strut attached to the horizontal driving-board, and running up obliquely to meet the upright post, is called north of the Ganges खरचारी *kharchānri*, or south of it कमोरा *kamora* (Shahabad), खरचर *khanrchar* (also in Shahabad), खरचर *kharchar* or खरचाही *kharchāhi* (Patna and Gaya), कुदरिया *kudanriya* in South Munger, and खरचारो *khanrchāro* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन *nāran* or नाधा *nādha*, or in East Tirhut लारन *lāran*.

278. The part of the horizontal beam on which the driver sits is कातरि *kātari*, कातर *kātar*, or कतरी *katri* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nādha* or (in Sāran) कनेली *kanheli*, (in Gaya) नाधा बरना *nādha barta*, and in Patna मंजा *mānjha*. काढ़ *kārḥ* or (in North-East Tirhut and Shahabad) काड़ा *kārha* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole;

and the rope passing under the bullock's ohest, joining the two traces thus made, is *पेटी peti*.

280. *Miscellaneous*.—The circle in which the bullocks move has various names, viz. गोरपौर *gorpaur* (Sāran), पौदर *paudar* (Champāran and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahi* also in Patna, and बड़हरा *barhara* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गेंड़ियारी *genriyāri* generally, and गेंड़ियार *geriyār* to the west. The receptacle for cane ready cut is टोमियारी *toniyāri*, with variants टोमियाडी *toniyāthi* (Sāran, Champāran, and South-West Tirhut), टोमियाडी *toniyāsi* (North-West Tirhut), and टोमन्नाह *tonkhād* (South Bhagalpur). In Shahabad it is called अंगरवार *angarwār*.

282. A wooden mallet is used for pressing the cane under the crusher. This is थापी *thāpi*; also in North-East Tirhut मिलिट *milit*.

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरन्नाह *morwāh* or मौरन्नाह *monrwāh*, or in South Bhagalpur गन्नावा *ghanwāha*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *chor*, other local names being नाह *nād* (Shahabad) and कुन्दा *kunda* (Shahabad, West Tirhut, and Patna), or (generally) चहना *chhanna*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally चहना *chhanna*, रसचहना *raschhanna*, or चेनी *chheni*. Local names for this are तारौड़ी *larauri* (Sāran and Champāran), चिह्ता *chhitta* (also in East Tirhut), or चिरहिरा *chhirhira* (Shahabad), and दलिया *daliya* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathaila*.

285. From these vessels the juice is removed to the boiler in a pot called कराह or कड़ाह *karāh*, or sometimes करवा *karāhā*.

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuha*, a variant being निसुवा *nisua* in South Bhagalpur. Other names are थेहा *theha* (North-West Tirhut), पारियेथा *pariyetha* (Gaya), कुकाठ *kukāth* (Patna), परन्काठ *parkāth* (South Bhagalpur), and टोमन्काठ *tonkatta* or टोमन्काट *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Āzamgarh.

288. The basket from which the mill is fed is **चैन्टी** *chainti* north of the Ganges, with a variant, **चौन्टी** *chhiti*, in North-East Tirhut. In Shahabad it is **चोड़ी** *ori* (also in East Tirhut) or **खैन्ची** *khainchi*, and in South Bhagalpur **चोड़िया** *oriya*. In Patna it is **बट्टा** *batta*, and in Gaya **पथिया** *pathiya*. The pieces of cane cut up ready for the mill are **गैन्री** *genri* to the west and optionally in East Tirhut, and **टोनी** *toni* in Patna, Gaya, and to the east. In South-West Shahabad they are **अंगारी** *angari*.

289. As much chopped cane as can go into the press at one time is **गानी** *ghani*, and as much juice as can be boiled at one time **ताव** *taw*. The latter is also **खेपान** *khepan* in South-East Tirhut, **पाक** *pāk* in Patna, and **रान** *rān* or **रान्ह** *rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called **खोइया** *khoiya*, with local variants **खोइया** *khohiya* (Patna, Gaya, and the east) and **खोइहा** *khoiha* in South Bhagalpur. In Shahabad it is also **चेपुहा** *chephua*.

291. To work the mill is **पेरब** or **पेड़ब** *perab*, and when several cultivators take it in turns, each turn is called **भान्ज** *bhānj*, **पारी** *pāri*, or (Gaya) **पल्लंडी** *palti*. When men work it turn by turn they are said to do it **भान्जा सिरे** *bhānja sire* north of the Ganges, **पेरा पारी** *phera pāri* in Tirhut, and elsewhere **पारा पारी** *pāra pāri*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is **भान्जहारिया** *bhānjhariya*, **सजियैती** *sajhiyaiti*, or (Tirhut) **सबथैती** *sabthaiti*, and also in North-East Tirhut **सजिया** *sajhiya*. In South Munger **धेनक** *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. The men engaged on the mill are as follows :—

(1) *The man who cuts the standing cane.*—This man is **अंगरीहा** *angeriha* to the west generally, **गैन्वहिया** *genrwahiya* in the north-west, **पजवाहा** *pajwaha* and **पगरवाह** *pagarwāh* or **पंगरवाह** *pangarwāh* in Tirhut. In Shahabad he is also **गैन्चौहा** *genrchhila*, or in the south-west of the district **खोलवा** *chholwa*; in Patna and Gaya he is **केतारपारा** *ketarpāra* (from **केतारी** *ketāri*, sugar-cane), **परन्ताहर** *partāhar*, or **परनिहार** *parnihār*, and in South Munger **कतारपारा** *katarpāra* or **पतारपारा** *patarpāra*. In South Bhagalpur he is **घुरकट्टा** *ghurkatta* or **कटनिया** *kataniya*.

In Sāran and Champārān these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

293. (2) *The man who cuts the cane into lengths for the mill* is कानू *kānu* in South Tirhut and Sāran. In Champāran he is पकवाह *pakwāh*, and to the west he is गेंड़िकाटा *genrikāta* or अंगरवाह *angarwāh*. Elsewhere he is टोन्कहा *tonkatta*, with a variant, टोनिक्हा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजुरा *majūra*, and in North-East Tirhut sometimes जन *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

294. (3) *The driver of the mill* is कतरवाह *katarwāh*, with variants कतरिवाह *katariwāh* or कतरवाहा *katarwāha*, and in South Bhagalpur कतरवाहा *katarbaha*. In South-West Shahabad and in Tirhut he is called हंकवा *hankwa*.

295. (4) *The man who feeds the mill.*—He is मोरवाह *monrwāh* or मोरवाह *morwāh* generally. In Patna and Gaya he is घनवाहा *ghanwāha* or (in South Bhagalpur and South Munger) घनवाहा *ghanbaha*.

296. (5) *The man who removes the crushed cane.*—He is हलुआ *haluā* in North Tirhut; elsewhere this is done by the man who feeds.

297. *The buildings.*—The whole manufactory, including both cane-mill and boiling-house, is called कोलुहार *kolhuār*, or in South-West Shahabad गोलौर *golaur*. In Patna, Gaya, and the east it is called कोल्हार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गेंड़िहार *genriyār*, or गेंड़िहारी *genriyāri* to the west and टोनिहारी *toniyari* to the east. Local varieties of this last are टोनिहासी *toniyāsi* in North-West Tirhut and टोन्खाद *tonkhād* in South Bhagalpur.

299. *Folklore on the subject.*—Near the place where the cane is cut into slips the men make a round idol of a deity called मकार बीर *mākār bīr*, or in Shahabad महकार बीर *mahkār bīr*, and in North-East Tirhut महकार *mahkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became deified, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the deity worshipped is *बिसवकर्मा biswakarma*.

B.—THE BOILING-HOUSE.

300. This is in Sāran *गुरौर guraur*, and in Shahabad *गोलौर golaur*; elsewhere it is simply *कोलुहार kolhuār* or *कोलहार kolsār* as above.

301. The fireplace is *चूल्हा chulha*, or in South Munger *गमहेर gamher*. The hole through which the fire is fed with fuel is generally *मुह muh* or *मुं मुnh*, but in Patna and Gaya it is *मोहका mohkha*. The hole through which the fire is raked is *सांसी sānsi* generally north of the Ganges, *नंगरा nangra* in North-East Tirhut, *लंगरा langra* in Shahabad, and *उधान udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran *लंगरा langra* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is *धुआँक dhuānka* north of the Ganges and in Shahabad. In South-West Shahabad it is *धुंधुका dhundhuka*, in Gaya it is *हिका hikka*, in Patna *हिक hink*, and *नंगरा nangra* in South Bhagalpur and South Munger.

303. The stick used as a poker is *कोरनी khorni*, or in Patna *कोरना khorna*. Local names are *खोदौना khodauna* (South-West Shahabad), *लहवारी lahvāi* (Shahabad), and *अँचना anchna* (to the east). In Shahabad *फरही pharui*, or in the west generally *फहरी phahuri*, is a piece of wood used for raking out ashes. The man who stokes the fire is called *कानू kānu* north of the Ganges and in South Bhagalpur and Shahabad. Local names are *धुरकमिया dhurkamiya* (South-East Tirhut), *चुलहोका chulhonka* (East Tirhut and Shahabad), *चुलहचा chulhancha* (East Tirhut and Gaya), *अँचनाचा anchwācha* (Patna), and *अँचनाहार anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is *नाद nād* or *नादी nādi*, or (in Gaya) *चट्टी chatti*, (North-East Tirhut) *गगरी gagri* or *घेला ghaila*. Generally, however, it is kept in the *चहाना chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, *कठही kathahi* or *कठखुरपी kathkharpi*, and to the east (also in Shahabad) *सेक saik* or *सेका saika*. Elsewhere south

of the Ganges it is *सफरै saphai* or *सफैया saphaiya*. In South-West Shahabad it is, however, *डोहरा dohra*, and in South Bhagalpur it is *दपती dapti* or *दबू dabbu*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is *खुरपी khurpi* generally. In Sāran and Champāran it is *खुरपा khurpa*, and in North-East Tirhut *कठखुरपी kathkhurpi*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is *पेड़नी perni*, and *दपन्तन daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer *पौना* is *pauna*, or (North Tirhut) *मैलखन्ना mailkhanna*, (South-West Shahabad and South Bhagalpur) *थापी thāpi* (also made of wood), and *जंजरा jhanjhra* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is *खुरपा khurpa* in South-West Shahabad, *हत्ता hatka* or *हत्ता hattha* (of earthenware) in Patna, Gaya, and South Munger, and *चनौटा chhanauta* in Sāran and South Bhagalpur.

308. The boiling-pan is called *कराह*, *कराह karāh* or *कराही karāhi*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges *सेक saik* or *साका saika*, and in Shahabad it is *पंगौरा pangaura*; in Sāran it is *पौड़ा paunra*. The pot in which the boiled syrup is placed is called *मटकी matuki* south of the Ganges, also (South-West Shahabad) *ओड़ी ori*, (Gaya) *नदुवा nadua*, *खोरा khora* in the South-East, and *कुँरी kūnri* in South Bhagalpur.

309. *नाद nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also *पौड़ा paunrha* or *पौदी paunrhi*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called *गुरदम gurdam* or (in South-West Shahabad) *गुरदान gurdan*. In Tirhut it is also called *दबकन dabkan*, and in South-East Tirhut *सपरी sapaī*.

310. In North-East Tirhut *माट māṭ* or *कोठी kothi* is the large vessel in which the juice is finally coagulated. These are in Tirhut *गुरपौर gurpaur*, and in Champāran (made of sun-baked earth) *देहरी dehri*.

311. *राब rāb* is undrained raw sugar, and *गूर gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

O.—THE SUGAR REFINERY.

312. A sugar refinery is known as चीनी के करगाना *chini ke kar-khāna* or चीनी के गोदाम *chini ke godām*. South of the Ganges the word खंरसारी *khanrsār* or खंरसारी *khanrsāri* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कराह के घर *karāh ke ghar*. In South Bhagalpur it is बड़ा *bhattha*.

313. In making coarse sugar (काँची चीनी *kānchi chini*), a vat, a drain, a reservoir, and a treading-floor are used.

314. The vat is in Shahabad चौद *haud* or चौदी *haudi*, in Gaya चबचबा *chahbachcha*, in Patna खंरगर्ना *khanrgarna*, and in South Bhagalpur गुरहन्दी *gurhandi*. North of the Ganges and in Gaya it is नाद *nād* or नाँद *nānd*.

315. The drain is नाली *nālī* or नारी *nāri*, or in South Bhagalpur करन्हा *karha*. In Sāran it is also called खाना *khāta*.

316. The reservoir is north of the Ganges, and optionally in Shahabad, नाद *nād* or नाँद *nānd*. In Shahabad it is दोबा *dobha*, in Patna चौद *haud* or चबचा *charua*, and elsewhere south of the Ganges चबचबा *chahbachcha*.

317. The treading-floor is पटा *patta* north of the Ganges. South of it, it is in Shahabad पाटा *pāta*, in Patna and Gaya चबट्टा *chabuttra*, and to the east चट्टी *chatṭi*.

318. In making regular sugar or सक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motri*, or in Patna नारंगी *nārgi*, in Gaya थैया *thaiya*, and in South Bhagalpur गजा *gāja*) of sugar are tied up in cloths [छोटा *lotha* or (in Patna and Gaya) छहना *chhalna*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges काँच *khānch* or काँचा *khāncha*, or (in Champāran and East Tirhut) हँडा *chhainta*. In Shahabad it is ठहरी *thatri* or टिकडी *tikṭhi*, in Patna and Gaya टेकडी *tekṭhi*, and in South Bhagalpur काँचरी *chānchri*. The weights are काँचा *chāmpa*, or, when made of stone, पथल *pathal*, or in Sāran थापी *thāpi*.

319. The following utensils are used in the boiling-house :—

- (a) An iron boiler, कराह *karāh*, कराहा *karāha*, or कराही *karāhi*. When an earthen boiler is used, it is called खपड़ा *khapra* or खपड़ी *khapri*, or in South-West Shahabad and East Tirhut अथरी *athri*.

- (b) An iron ladle for removing the scum. This is *खनौटा* *chhanauta* or *पौना* *pauna*, also in Patna and Gaya *जंजरा* *jhanjhra*.
- (c) An earthen pot with holes in it, used as a filter, *नाद* *nād* or *नौद* *nānd*. In South-West Shahabad it is *थेंथिवाल नाद* *thenthīwāl nād*.
- (d) A filter of river grass, known as *सेवार* *semwār* or *सेवार* *sewār*, or in North-East Tirhut *सेमार* *semār*.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called *सितुवा* *situa*, or in South-West Shahabad *सितुहा* *situha* or *सुतुहा* *sutuha*. A curved knife used for the same purpose is *सिहोरनी* *sihorni* in Sārān and Champārān, *सेहोरना* *sehorna* in Shahabad, and *सोहरना* *soharna* in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is *खान्चा* *khāncha* or *खान्ची* *khānchi*. In Gaya it is *दलवा* *dalwa*, and in the east also *देही* *deli*.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges *तामिया* *tāmiya* or (in Sārān and North-East Tirhut) *तमिया* *tamiya*. South of the Ganges it is *दब्बु* *dabbu*, (in Shahabad) *गुरगदन* *gurdan*, or in South Bhagalpur *जंजरा* *jhanjhra*.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is *तामा* *tāma* north of the Ganges; in Shahabad it is *खुरचनी* *khurchani* or *दोहरा* *dohra*; in Patna and Gaya it is *छोलनी* *chholni*; and in South Bhagalpur *दोहरा* *dohla*.
- (i) The earthenware jug for pouring the syrup into the boiler is *सािका* *saika*, also *हत्था* *hattha* in Patna and Gaya, and *पंचनी* *panchni* in South Bhagalpur. A larger jug of the same kind is *निमड़ा* *nimra* north of the Ganges, and *निबड़ा* *nibra* or *परछा* *parchha* south of it; also *तौला* *taula* in the east.
- (j) The wooden supports of the filter are north of the Ganges *खाना* *khāta*, or *खूँटा बाला* *khūnta balla* south of the Ganges. They are in Shahabad *सिही* *sirhi* (also in South Munger) or *तिरपार* *tirpār*, and *तेपार* *tepār* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called *गोड़ी* *gori*.

- (k) The shovel for stoking the fire is *फरही pharui* or *फहरा phahura* in Sāran and Champāran, and *फरहा pharuha* or *कोदारी kodāri* in East Tirhut. In Shahabad it is *खरमा kharma*, or in the south-west of the district *खरमा pharsa*. In Gaya it is *करनी karhni*, in Patna *अगकरमा agkarhna*, and in the east *करहुल karchhul*.
- (l) The ladle for stirring the hot syrup in the cooling pan is *तमियाँ tamiyān* north of the Ganges and *तमिया tambiya* in Shahabad. In South-West Shahabad it is *डबू dabbu*, in Patna and Gaya *घटना ghatna*, and in the east also *दाबा dāba*.
- (m) The piece of matting or cloth in which the sugar is dried in the sun is *पात pāl*, also in South-West Shahabad *पात pāta*, in Gaya *टप्पर tappar*, in Patna *टाट tāt*, and in South Bhagalpur *चट्टी chatti*.
- (n) The flat wooden pans for cooling the syrup are *कठौठा kathauta* or *कठौती kathauti*, also in the east *कठौठ kathaut*, and in Sāran *कठवत kathwat*. In Sāran and Champāran they are *नाद nād* or *ओसौनी osauñi*.
- (o) The vessel into which the juice drops as it is filtered is *परमा parchha* or (North-East Tirhut and Shahabad) *तौला taula*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.*

321. The indigo beating-vat is *महार के हौद (or हौद) mahāi ke hauj (or haud)*, and also in North-East Tirhut *महानिया हौद mahaniya haud*. The water reservoir is *खजाना khajāna*. The upper or steeping-vat is *बोहार के हौद bojhāi ke haud*, or in East Tirhut *बोहनिया हौद bojhaniya haud*. The rake for agitating the fermented liquor is *फहरी phahuri* in Sāran and *फरहा pharuha* elsewhere. In North-East Tirhut it is also *खरमा pharma*.

* The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by natives. In European factories the use of steam power has made considerable changes.

322. The beams of wood for pressing the plant are दबौटा *dabauta* in Sāran and Champāran, सक्तीर *saktir* in Tirhut and Sāran, दाब *dāb* or धरन *dharan* in North-East Tirhut, and बीम *bim* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusi*, or in Champāran तान *tān*. In East Tirhut they are called सिरपाहा *sirpāha*. Under these pressing-beams are placed, बाला *ballal*, or in Sāran कैच *kainch*, which are bamboos laid immediately on the top of the plant.

323. The होदरी *haudri* (Sāran and South Tirhut) or माल जहरी *mal jhari* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाही *nāhi* or नारी *nāri*, or in Sāran मोरी *mori*, and the शेकन *shhekan* is the door by which it is closed. The strainer is चहा *chhanna*, or in South-West Tirhut चद्दर *chaddar*.

324. The boiling-room is कड़ाघर *kardh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बाळू मेज *bālū mej* or (in South-East Tirhut) माल मेज *māl mej*.

325. The पीरिच *pirich* or पीरिस *piris* is a corruption of the English word "press," in which the boiled liquor is placed in a cloth and the water pressed out. In Sāran डाला *dāla*, and elsewhere चालना *chalna*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेच *pench*. The square boss or nut on it is डिबरी *dhibri*. The मोरनी *morni* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोर्नी *mamorni* or पेचकस *pechkas*. The large wooden beam through which the screw passes is थेहा *theha* in Sāran, and elsewhere दबौटा *dabauta* or दाब *dāb*; when it is made of iron it is called in South Tirhut बॉक *bānk*. The कुटका *kutka* are small pieces of wood placed below and above the डाला *dāla* or चालना *chalna*.

326. The machine for cutting cakes is फरना *pharma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोडी *goti*, and they are dried in a drying-house, गोडी घर *goti ghar*, on shelves, called in East Tirhut मचान *machān*, and elsewhere चाही *chāhi*.

328. The following are among the implements used in indigo agriculture :—

- (1) The धर्म लगी *dharm laggi*, a wheel for measuring land, each revolution of which covers one लगी *laggi*.
- (2) The कुदर *kudār* or कुदरि *kudāri*, a mattock for digging.
- (3) The हार *har* or plough, which is of two kinds—
 - (a) बिलायती *bilāēti*, or English plough.
 - (b) देसी *desi* or कठौर *kathaur*, the country plough.
- (4) तंरी *tānri*, the drill plough.
- (5) कटा *kanta* or खखोरनी *khakhorni*, the rake or harrow.
- (6) खुरपी *khurpi*, the spud for weeding.
- (7) हांसु *hānsu* or हंसुआ *hansua*, the sickle for cutting the plant.

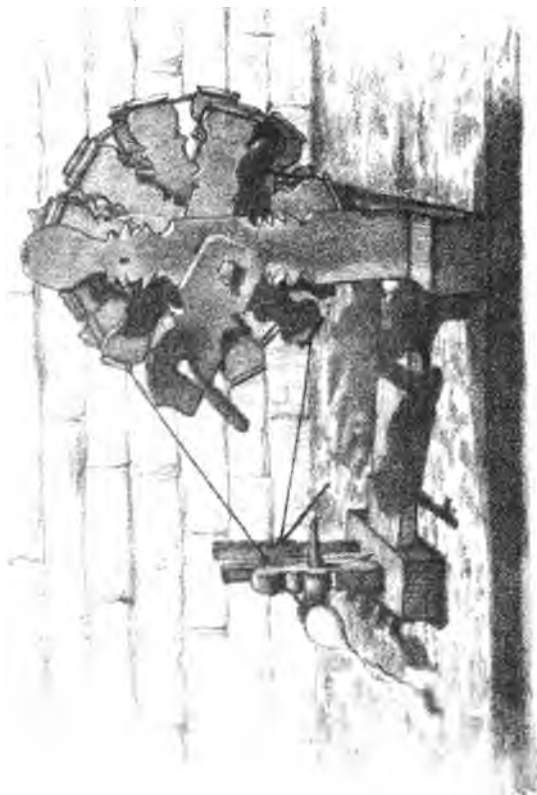
CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879 :—

On the 20th September the writer bought 24 *seers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा *bānga* (see § 1016 for the various names and varieties) was of the kind called कोकटी *kokti*, which ripens in the month of *Bhādon* (August–September). It was pulled out of the husks from the tree.

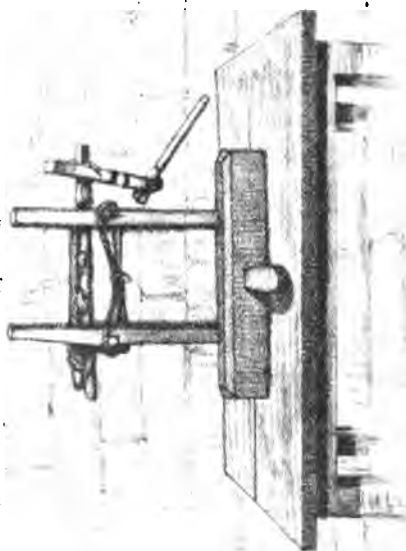
20th–26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called कर्कुट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बंगौर *bangaur*, from the बाँगा *bānga*. This is done by a machine called चरकी *charkhi*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the



THE SPINNING-WHEEL (CHARKHA).

Lith. by Bepin Behary Das Student Govt. School of Art Calcutta.



MACHINE FOR CLEANING RAW COTTON (CHARKI).

Printed by Abdeol Rohim Govt. School of Art Calcutta.

other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper screw has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The **बाँगा** *bānga* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called **खूँटा** *khūnta*, and each of the rollers **जाँठि** *jāṭhi*, or in Saran **सँझारी** *sañṛāri*. Underneath the rollers is a cross-bar, called **कल** *kal*, joining the two uprights and holding the machine together. The **खूँटी** *khūnti* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The **पचरौ** *pachri* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called **मकरौ** *makri*, and it is held to it by the **किँची** *kilki* or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called **लागनि** *lāgani*, or in Saran **चलाँनी** *chalauni* and in Gaya **चौरी** *chauri*.

332. The base of the machine in which the uprights rest is called **पीड़ा** *pīṛha*, or to the west **पिदिवा** *pirhiya*, and out of this projects behind, along the ground, the **मज्जवा** *majhwa*, on which the foot of the operator is placed to keep the machine steady.

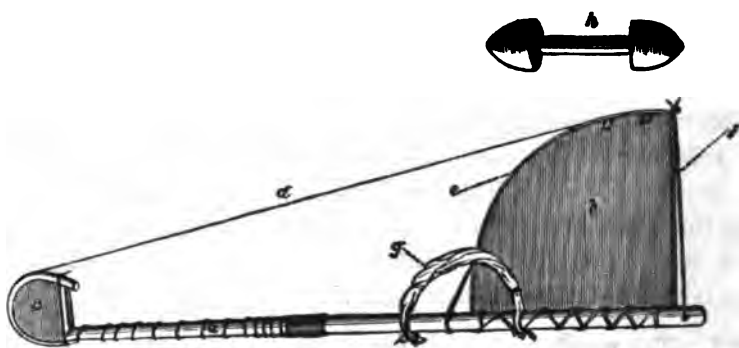
333. The cotton, when cleaned from the seeds by this machine, is called **रू** *rū*, **रूँ** *rūi*, or **तूर** *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmāns and low-caste Hindus. **रूँ** *rūi* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (**तूनब** *tūnab*, **तूँनब** *tūnnab*, or (in Shahabad) **तूमब** *tūmab*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

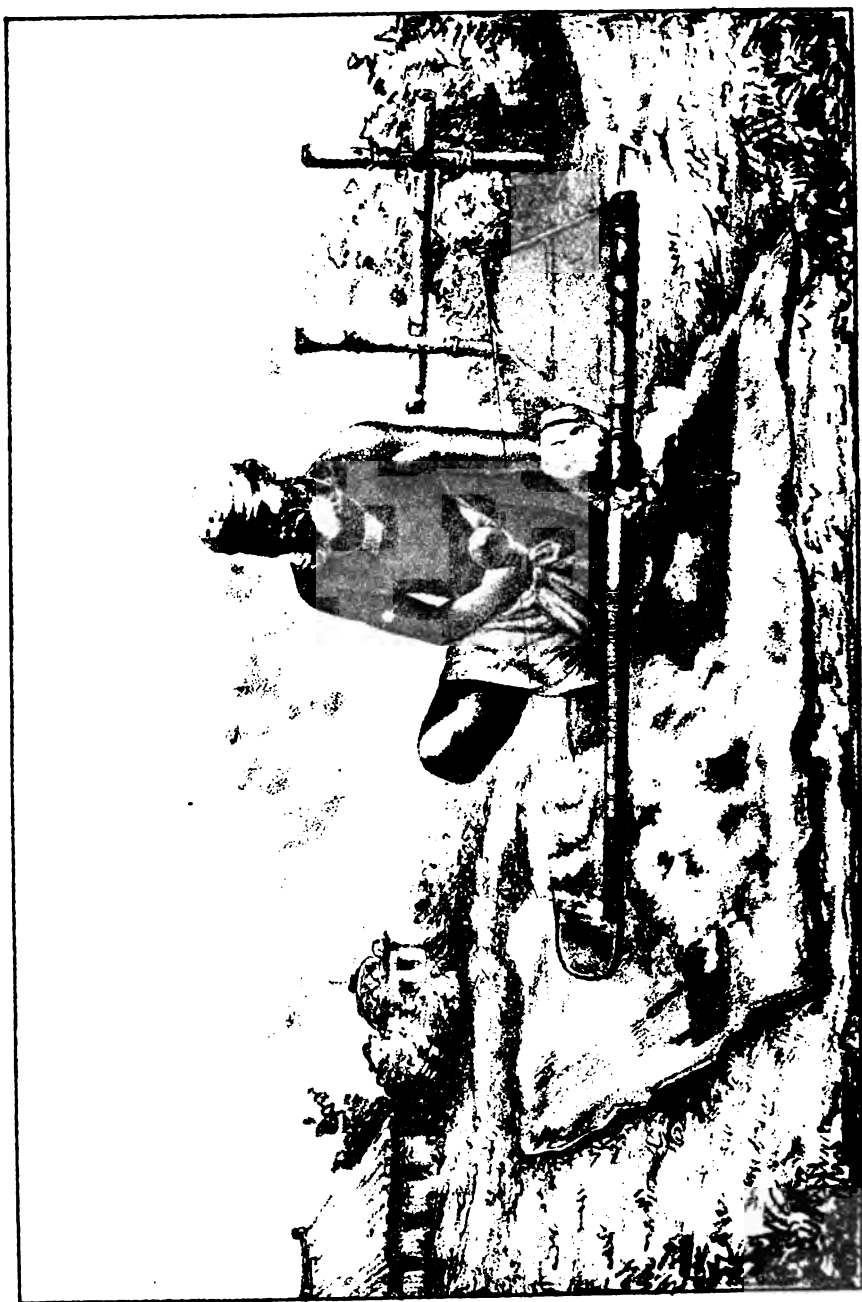
21st October.—The cotton was to-day put out in the sun preparatory to being carded (धुनब *dhūnab*, to card).

22nd October.—To-day two cotton-carders (धुनिया *dhuniya*) came to card the cotton. Each brought with him a machine, called a धुनकी *dhunki*, or to the west धनुही *dhanuhi*. In Gaya it is धुनेही *dhunethi*, in South Munger and South-East Tirhut धुनेठ *dhunaith*, and in South Bhagalpur धुनहठ *dhunhath*.

335. It is composed of the following parts :—



- (a) The flexible piece of wood acting as a bow, called दन्ती *danti* or दन्ता *danta* to the east and दान्नी *dānri* to the west.
- (b) A broad wooden board, called फरेहा *phareha* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharauta*, in South Bhagalpur फरुहा *pharuha*, and elsewhere as फरहा *pharha*.
- (c) The bridge over which the string is passed, मांगी *māngi*. In Shahabad and also optionally in East Tirhut it is माथा *mātha*, in South Bhagalpur मथवा *mathwa*, and in South Munger मगवाही *magwāsi*.
- (d) A leather string, called तान *tant*. In Patna and Gaya it is also called रोदा *roda*.
- (e) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *phareha*, on which the string rebounds, called पुछेट *puchhet* or पुछेता *puchheta* generally,



A Cotton-carder (Dhuniya) at Work

पखौटा *pachhauta* in Tirhut, and कँकर *kānkar* in Sāran and Champāran. In North-East Tirhut it is पुश्तल *pushtail*, and an optional name in Shahabad is पुखौटा *puchhauta*.

- (f) A stout leather string along the outer side of the फरेहा *phareha*, to one end of which the तान *tānt* is attached, while the other end is fastened to the दन्ती *danti*. It is used to tighten the तान *tānt*, and is called घिरन्ची *ghirchi* or घुरन्ची *ghurchi*. When pegs are used for tightening this, they are called बीरी *biri* or बिरिया *biriya*.
- (g) The हथहर *hathhar*, हथगर *hathgar*, or हथकर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथकर *hathkar*, with variants हथकरु *hathkar* or हथकरुटा *hathkara* in Shahabad. In North-West Tirhut it is हथरा *hathra*, in South-West Tirhut and Sāran हथा *hathā*, and in Sāran and Champāran मुठ्वारा *muthwara*.
- (h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the तान *tānt* is struck and twanged with it. It is called जिस्ता *jista*, and also (in Tirhut and South Bhagalpur) दिस्ता *dista*. In Patna it is called दस्ता *dasta*, and in South Munger दिस्ता *distha*.

336. In using this instrument it is held by the left hand under the हथकर *hathkar*, which passes over the wrist, and the तान *tānt* twanged in the midst of the cotton by the जिस्ता *jista*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The धुन्की *dhunki* is not allowed to rest on the ground, but is supported in the air by the हथकर *hathkar* passing over the wrist, and it springs up and down as the तान *tānt* is twanged.

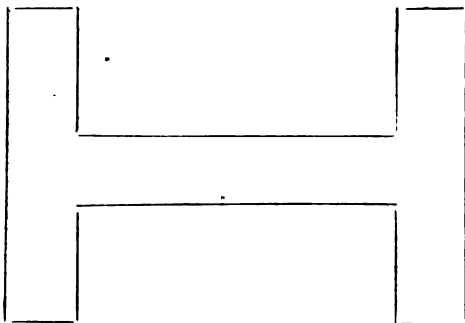
337. The whole pile of cleaned cotton was called गोठी *gothi*. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पीनी *pini*, and to the west पिउनी *piuni* or पेवनी *pewni*. A local name in East Tirhut is पीर *pir*. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिन्हसरी *pinrhasari*, and is then rolled on a board, called पिदिहा *pirhiya*, with the palm of the hand. These are then tied up in bundles of about ten each, called मुठ्ठी *mutthi*.

338. These पीनी *pini* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is चरखा *charkha*, but in South-West Shahabad it is राखा *rahta*, and in the south-east जरखा *jarkha*.

340. Its parts are as follows :—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पीड़ा *pirha* or पिदिचा *pirhiya* to the east, and पिदई *pirhai* to the west. The connecting bar between the two cross-pieces is मंजवा *manjhwa* or मंजा *mānjha*, in Patna and Gaya it is लतखोरा *latkhora*, and in South Bhagalpur मज्जहार *manjhāi*.

342. *The driving-wheel.*—The supports of the driving-wheel are called खूँटा *khūnta*. The wheel itself is composed of two parts,—

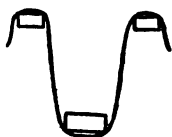
(a) The central boss or nave, and

(b) The four spokes on each side of the nave.

343. The nave is called मूँदी *mūndi* or मूरी *mūri* south of the Ganges, and मूँरी *mūnri* or मुँरिया *munriya* north of it; in East Tirhut it is also तामा *tāma*, and in South Bhagalpur and South Munger पैला *paila*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पुत्ती *putti* or पूती *pūti*, or in South-West Shahabad कमरी *kamri*; sometimes they are also called खूँटा *khūnta* or खूँटी *khūnti*.

345. These spokes are held in their places by a string, called **अमाल** *amāl* to the west, **अमवाल** *amwāl* in Patna and Gaya, and **अमाल** *amāl* or **अमाल** *amāl* to the east. In South Munger it is **अमहल** *amhāl*. This string goes round the extremities of each radius of each side alternately: thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-band which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called **जाठ** *lath* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called **जाठ** *jāth*, and in North-East Tirhut also **जारठ** *lāith* or **जारठ** *jāith*. South of the Ganges it is generally **बेल्ना** *belna*. It is caused to revolve by a crank end called **मकरी** *makri*, or in Shahabad and West Tirhut **नाक** *nāk*. It is **दाही** *dārhi* or **दहिवा** *darhiya* elsewhere south of the Ganges, except South Bhagalpur, where it is again **मकरी** *makri*. To this is attached a handle, called to the west and in Gaya **चलौना** *chalauna*, and to the east **लरना** *larna* or **लारनि** *lārani*. In South-West Shahabad it is called **भौंती** *bhaunti* or **भौंति** *bhāmūt*, and in Sāran optionally **चलौनी** *chalauni*.

347. The driving-band is called **माल** *māl* or **माल** *māl*. It is rubbed with rosin (**धूमन** *dhūman*) and oil (**तेल** *tel*), and is then blackened with charcoal (**कोयला** *koela*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the **मलकाठी** *malkāthi* (*vide post*), and once not.

348. The spinning apparatus.—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called **खंडी** *khānti*, and the middle one is called **मलकाठी** *malkāthi*. In Patna these three uprights are called together **पचकठिया** *pachkathiya*, and in South-West Shahabad **खुंटिपुती** *khuntiputti*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length, facing the driving-wheel and going right through its thickness, a long slot out. One of the strings of the driving-band passes through this slot, and the other passes outside it, so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरक *chamrakh*. These form the bearings of the spinning-axle, which passes through them.

350. *The spinning-axle.*—This is called डकुचा *takua*, and also to the west टेकुचा *tekua*. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called छुछी *chhuchhhi*. Outside the outer washer on the spinning-axle is a flat disc called फिरकी *phirki*, and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मलकाडी *malkāthi*, then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाडी *malkāthi*; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी *pīnī*) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकरी *kukri*, or in Saran कुकुरी *kukurhi*, and is wound off on a winder, called परना *parta* or परेता *pareta*. It is also called in South-West Tirhut नटना *natwa*, and in East Tirhut लटना *latwa* or नटना *natwa*. In South Bhagalpur it is called नटई *natai*. This is like an ordinary silk-winder. The handle (चालौना *chalauna*) of the driving-wheel is taken out of its socket in the crank (मकरी *makri*), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

is conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally पोला *pola*, पोली *poli*, or पोखिया *poliya*. Local names are नत्ती *natti* (North-East Tirhut), लत्ती *latti* (Patna and Gaya), and कर्ची *karchi* in South-West Shahabad.

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोलहा *jolha* or जोलिन *momin*, and a Hindu weaver is तंतवा *tantwa* or तंतो *tānti*, or, in Shahabad तंतो *tānto*. Sometimes the Hindi word जोलहा *jolaha* is used instead of जोलहा *jolha*.

356. The Musalmān weaver or जोलहा *jolha* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

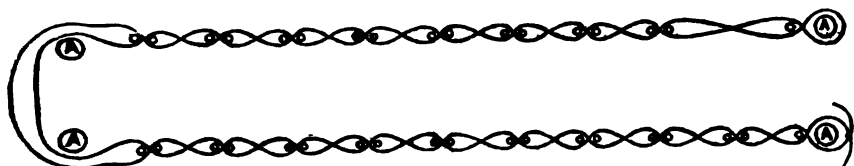
करिगह चारु तमासा जाव
नाहक चोट जोलाहा बाव.

*Karigah chhār tamāsa jāy,
Nāhak chot jolāha khāy.*

—‘He left his loom to see the fun, and for no reason got a bruising.’ Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying *चौ करवा तह जोड़ काटःचौ, चौ करवा तह बाव काटःचौ, चौर चौ करवा तव ना-*, *yon karba ta gor kātbon, yon karba ta hāth kātbon, aur yon karba tah nā-*, —if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no—, and his nose *was* off. A proverb *जोलाहा जानथि औ काटे jolha jānathi औ kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are *कौषा पचल बाव के, जोलाहा पचल बाव के kaua chalal bās ken, jolha chalal ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; *जोलाहा भुतिऐलाह तीसी खेत jolha bhutiaīlah tīsī khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb *बाहसलि जोलाहिनि बापक हाँदी बोरे bahasali jolhini bāpak dānrhi noche*,—a wilful weaver’s wife will pull her own father’s beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

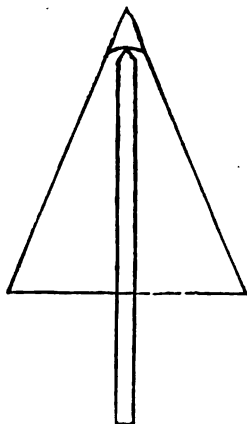
those at one end another smaller staff. Round these sticks the thread is twisted as follows:—



A, A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करब *tāni-karab*, or in Shahabad ताना करब *tāna karab*. The bamboo posts are called खूंटी *khūnti*, and each stick, सर *sar*. These last are called in Sāran, Champāran, and North-West Tirhut सरका *sarka*.

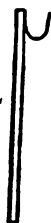
359. The sticks immediately in front of the bamboo posts are called to the west चिह्वा *chhitua*, in Shahabad चिपकी *chhipki*, and to the east चिह्वाकी *chhitki*, also in North-East Tirhut डोरीक सर *dorik sar*. The whole apparatus is called तानी *tāni*, or in Shahabad ताना *tāna*, and the thread to be stretched is put on a kind of pyramidal reel called चरकी *charkhi*. It spins on a spindle, called दगनी *dagni*, or in Shahabad दाँगी *dāngi*, and in the inside of the apex of the cone is a cup called थोड़ी *thori*, or in Shahabad थोड़री *tholri*, in South Munger थोड़की *thorki*, and in South Bhagalpur तोड़ी *toi*, which rests on, and revolves on the point of, the spindle: thus—




360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the circum-

ference (चक्र *chakkar*) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खूंड़ी *khūnri* or खोंड़ी *khonri*, or in South-West Shahabad खुंदा *khunda*, in South Munger खुंदि *khundi*, and in North-East Tirhut and Shahabad. खूंदा *khūnda*, and shaped as follows:—



The hook at the top is made of iron.

362. 5th February 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खूंटी *khūnti*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खूंटी *khūnti* were then carefully drawn out, and a bamboo staff, called सिरार *sirār* (or सिरारि *sirāri*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus  Another kind of

सर *sar* is now taken, made like a long shallow bow, except that the string is made of a thin strip of bamboo. This bow is called सुतरी *sutri*, or in Tirhut बन्हा *banhka*. The arch of the bow is also made of bamboo. The bamboo string is called डोरी *dori*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

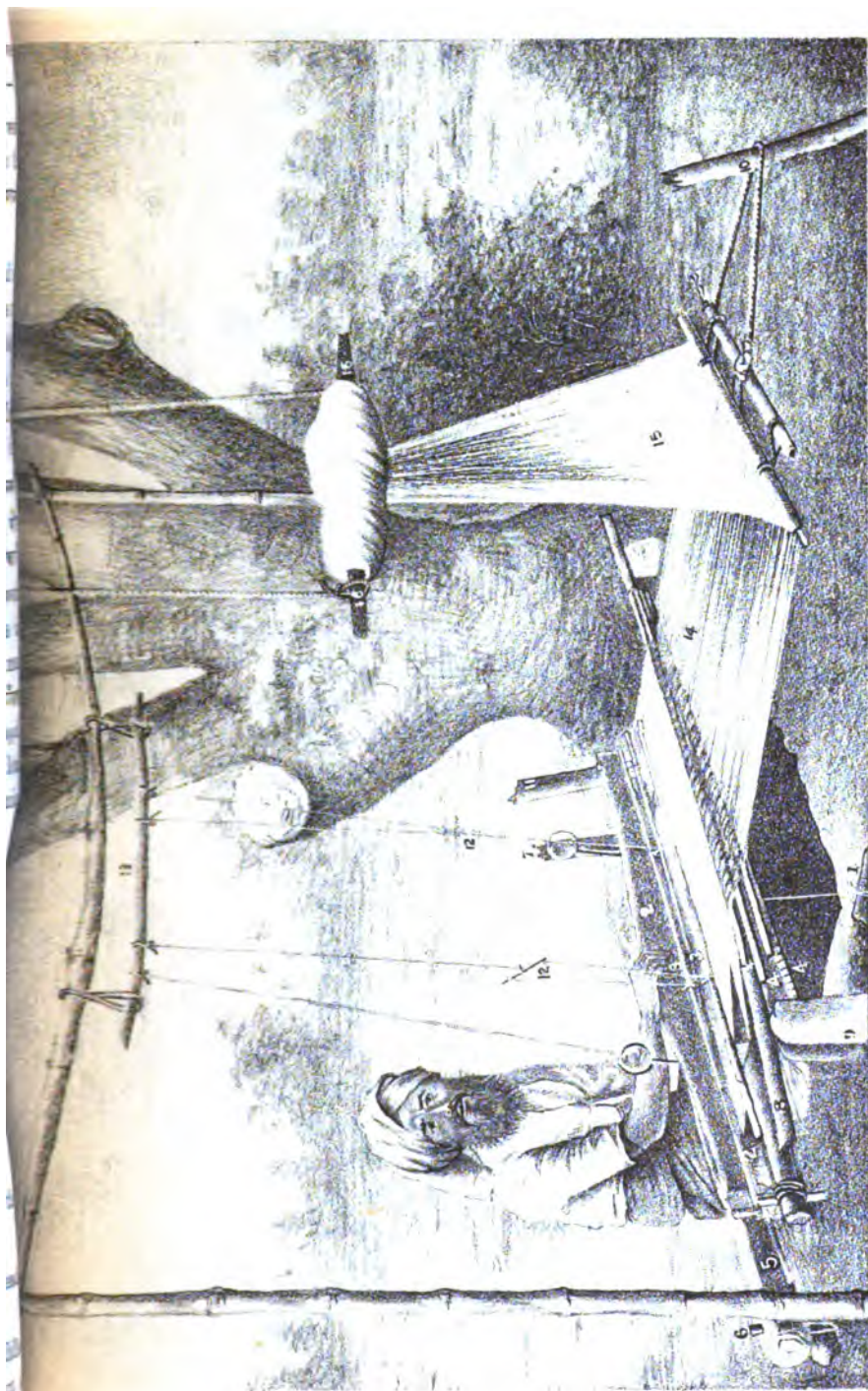
each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

- 362A. 9th February.—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (मॉद *mānr*), to which some मरुवा *marua* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कुँच *kunch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मज्जना *majna* in West Tirhut, मॉजा *mānja* in South Bhagalpur, and मॉजन *mānjan* in South-West Shahabad. The cross sticks on which the thread rests are called मॉजा *mānjha*, and the cross bamboos at each end are ठेंगनी *thenghni* or लाठी डोर *lāthi dor* to the west, गोड़ा *gora* to the east, खसरेवा *khasraiya* in North-West Tirhut, डडा *dhattha* also in North-East Tirhut, धौडा *dhāntha* in South Bhagalpur, and लाठी *lāthi* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads, and not across them. The bristles of the brush are made of खसखस *khaskhas*, called also in Saran कसरा के जड़ *katra ke jar*, such as is used for tatties, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पार करव *pāi karab*, and also in East Tirhut तासन करव *tāsan karab*. The phrase पार पार *āi pāi* means the brushing and other preparations, and there is a proverb, जोखन्दा के पार पार, चमरा के बिहान *jolha ke āi pāi, chamra ke bihān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, any more than you believe a shoemaker who says 'the boots will be ready to-morrow.'

363. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The loom is little different.

from that used in England. It is called करिगढ़ *kariyah* to the west and करगढ़ *kargah* to the east. It consists of the following parts:—

- (1) The *shuttle*.—This is धरकी *dharki* in Gaya and to the west, and कपरबिनी *kaparbinni* or कपरबीनी *kaparbīni* to the east. In North-East Tirhut it is also called कपरनी *kaparni*.
- (2) The *needle* inside the shuttle, on which the thread is wound, is तिरौ *tiri*, and the tube which revolves on this चुकी *chhuchchi*, or in Shahabad चुहकी *chhunchhi*. When thread is wound on this tube the whole is called नरी *nari*, also in East Tirhut लरी *lari*. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरी *pakhnari* to the west and in South-East Tirhut, बीर *bir* in South Bhagalpur, and पखबीर *pakhbir* or पखेवारी *pakhevari* to the east. A weaver estimates his work by the number of नरी *nari* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, तँगवह नः तँगह, नहिँ नः जौ नरीक हरकति चोपन *tangbah ta tângah, nahiñ ta nau narik harkati hoet*,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The *wooden frame* suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथा *hatha* or हठा *hattha* in West Shahabad, Patna, and West Tirhut, कमहँह *kamhanr* in the west generally, कमहर *kamhar* in the north-west, and कमहन्दा *kamhanda* in Gaya. In North-East Tirhut it is ताना *tana*, and in South-East Tirhut तानी *tani*. In South Bhagalpur it is तनकर *tankar*.
- (4) The *comb* of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राह *rachh*.
- (5) The *heddles*, which alternately raise or depress the threads of the warp, are बा *bae* or बै *bai*.
- (6) The set of three *reeds* which is placed in front of the heddles to keep the two sets of the threads of the warp apart is



The Country Loom (Karigah).

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|--------------------------|--|-----------------------------|
| 1. <i>Haika.</i> | 5. <i>Chaupat (roller).</i> | 13. <i>Kar (upper beam)</i> |
| 2. <i>Rākh (comb).</i> | 6. <i>Jibhela.</i> | 14. <i>Pāi (woof).</i> |
| 3. <i>Bei (heddles).</i> | 7. <i>Bamwāri.</i> | 15. <i>Sirāra.</i> |
| 4. <i>Sar.</i> | 8. <i>Kharākhut.</i> | 16. <i>Tongni.</i> |
| | | |
| | 9. <i>Kanaili.</i> | |
| | 10. <i>Agela.</i> | |
| | 11. <i>Donbandha.</i> | |
| | 12, 13. <i>Nachni (heddle-levers).</i> | |

अतरावन *atrāwan* north of the Ganges generally and in Shahabad, and तरावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भंजनी *bhanjini* in Champāran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अतरावन बाँज *atrāwan bhānj*. In Patna and the south-east the reeds are also called सर *sar*.

- (7) The elastic *bow* which keeps the woven cloth stretched in front of the weaver is पन्निक *pannik* south of the Ganges; north of the Ganges it is पन्निक *pannikh*, and also पन्नी *panni* in East Tirhut.
- (8) The wooden *roller* behind which the weaver sits, and on which the cloth is wound up as fast as it is made, is in the north-west, in West Shahabad, and in South Munger लपेटन *lapetan*; elsewhere it is चौपन *chaupat*.
- (9) This is supported by *posts* called खूँटा *khūnta*; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जिबेला *jibhela* everywhere, in North-East Tirhut also जिहला *jihla*, and in South-East Tirhut also जिबेला *jibhela*. In South Bhagalpur it is गाळी खूँटा *gāli khūnta*. The left-hand one, against which the roller rests, is बँघेला *banghela* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बंवारि *bamwāri* or बंवरिया *bamwariya*, in Shahabad it is also पचेला *pachhela*, and in South-West Tirhut कंधेला *kandhela*. In South-East Tirhut it is also called बमैला *bamaila*. In South Bhagalpur it is simply खुँटा *khutta*.
- (10) The *woof* is supported at the end opposite the weaver by a piece of wood called खरकौट *kharkaut* to the west and खरकौटी *kharkauti* to the east or खरकूटी *kharkūti* in South Bhagalpur, which is held up by pillars called कनेली *kanaili* to the north and west, खूँटा *khūnta* in East Tirhut, थूम *thūm* in Patna, थुम्बी *thumbhi* in Gaya, and थुम्बा *thumbha* in the east, and also खरको खूँटा *kharko khūnta* in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called अगेला के खूँटा *agela ke khūnta*, or, in Tirhut सरकौनी के खूँटी *sarkauni ke khūnti*; the second peg is called डोरबन्धा के खूँटा *dorbandha ke khūnta*, or in South Bhagalpur कंकिल्ली *kankilli*.
- (12) The *treadle*, which the weaver moves with his foot, is पौसर *paunṣār* or पौसर *pausār* generally, and in East Tirhut पसर *pasār*. The knob on this, held between the weaver's toes, is पौतान *pautān*.
- (13) The *upper levers*, to which the heddles are attached, are नचनी *nachni* generally. In East Tirhut they are लोचनी *lochni*, and in South Munger लचनी *lachni*.
- (14) These levers are fastened to an *upper beam*, which has various names, viz. अबेर *abher* to the west, भित्त-भेरा *bhitbhera* in Sāran and Champāran, धचाना *dhachāna* in South-West Tirhut, धचान *dhachān* or अकासी *akāsi* in North-East Tirhut, उपरकर *uparkar* in South-East Tirhut, करबार *karbār* in Gaya, and कर *kar* in Patna and South Munger.

364. The loose end of the woof (पाद *pāi*) is called सिरार *sirāra*, and it is wound up on a टंगनी *tangni*, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called नोनियाँ *noniyān*. The round vat in which he dissolves the saltpetre from the saline earth is कोठी *kothi* north of the Ganges, and south of it अहरी *ahri*. The mother liquid thus produced flows out through a drain called पनार *panār* in Tirhut and to the east, and पौनार *paunār* to the west; also in Sāran मोहान *mohān*, and in South-West Shahabad परनौहा *parnauha*. It flows into an earthen vessel fixed in the ground, called नदहा *nadha*, नाद *nād*, or नादा *nāda*, also पारहा *parchha* in Tirhut and towards the west, and नङ्गनी *garni* in South-East Tirhut.

366. The mother liquid is called रस *ras*, or in South-West Shahabad अग्रस *agras*. After the saltpetre has been deposited, the

refuse liquid from which salt can be educed is called पचाड़ी *pachhāri*, or in South-West Shahabad काही *kāhi*. In Sāran काही *kāhi* means the liquor from which salt is educed, and पचाड़ी *pachhāri* the refuse which is thrown away.

367. Over the round vat are placed bamboo rafters, which are called कोर *korā* to the west, कोरो *koro* in North-East Tirhut, and पटवटन *patwatan* in South-East Tirhut. These are supported on bricks, ईटा *inta*, and over them is spread straw, called चाचा *chhāja*, चिडी *chhitti*, or खर *khār*.

368. The mother liquor is boiled in a large iron pan called कराह *karah*, or (to the east) तौला *taula*. When made of earth it is called कुआ *kunda*, or in Sāran खोर *khōr*. The fireplace is called चूल्हा *chūlha*. The pot for cooling the boiled liquid is हँरिया *hanriya*, or to the east तौला *taula*.

369. The iron curved spud by which the saline earth is scraped from the ground or wall is खुरपा *khurpa*, and the mattock for digging is फहरा *phahura* to the west, कोदार *kodār* in Tirhut, and कुदारी *kudāri* in Sāran. The basket for carrying the saline earth is टोकरी *tokri*, and that for carrying the saltpetre चैंडी *chhainti*

370. In South-West Shahabad—

- (a) जवचा सोरा *jarua sora* is saltpetre prepared by boiling ;
- (b) बाबी सोरा *abi sora* is saltpetre prepared by evaporation by the sun's rays ; and
- (c) कलमी सोरा *kalmi sora* is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भट्टीदार *bhatthidār* or चाबन्कार *abkār* is a distiller. In Sāran he is also called रंकी *rānki*. कलाल *kalāl* is a Muhammadan who sells country-wine ; कल्वार *kalwār* is a Hindu who does this. कलाल *kalāl* and रंकी *rānki* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान *gaddiawān*. भट्टी *bhatthi* is a distillery. कलाली *kalālī* or गद्दी *gaddi* is a place where country-spirits are sold.

372. The still is called भट्टी *bhatthi*, and consists of the following parts :—

- (1) देग *deg* or डेग *deg*, the boiler.—This has a baked earthen cover called चबन्कार *adhkār*, or in Sāran अधकार *adhkar*.

- (2) Over this is inverted a wide-mouthed globular copper vessel; this is called ताम्मी *tāmmi*, or in Saran तमिया *tamiya*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is नद *nād*. The water flows from this through a pipe called पौनली *paunalli*, or in South Bhagalpur पनाली *pannalli*, and in Saran also डोंगा *dhonga*, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called मधनारी *madhnari*.
- (5) The spirit is collected in an earthen jar called टैंक *tānk* or मटका *matuka*, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is रस *ras*; also, in Gaya, बकसा *baksa*, and in South Bhagalpur also गौरा *gora*.
- (7) साजन *sājan* or छाबन *chhaban* is water used for diluting spirit, so as to increase the quantity for sale.
- (8) The liquid for distillation is made as follows. Liquid (रस *ras*) and sweet preparations (मोठा *mūtha*) are mixed and buried in the ground. This mixture is called कसांजी *kasaunji*. When it is ripe महवा *mahua* is poured into it. This act of mixing is called भरती *bharti*. When the mixture is sufficiently fermented for distillation it is called बोझार *bojhāi*. The constituents of the रस *ras* and of the मोठा *mūtha* vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are चुक्कर *chukkar*, गुरकी *gurki*, or पिठौवा *pitāua*.
- (10) Pots for keeping the spirit in the shop are called माट *māt*, कोरेना *korena*, or in Shahabad कोरेना *kaurena* and बड़वाण *buiyām*. In Saran another name is कराबा *karāba*.

373. Ordinary weak country-spirit is दोकानी *dokāni*, and also in Saran खसिया *khasiya*; the next strongest (when made of गूर *gūr* only) is कन्दी *kandī* or (when made of other materials) दोबारा *dobāra*; the next strongest is सौंफी *saumphī*, or in South-East Tirhut सेबारा *sebāra*; and the strongest of all, महारदार *mahardār*.

SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE
TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पासी *pasi*.

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makri*, or to the west पकुसी *pakusi*. In Shahabad it is पकसी *paksi*, and in Tirhut and Patna फँदिवा *phandiya*. The body-rope is generally दंडनीच *danrwāns*. In the east it is also रस्सा *rassa*, and in South Munger बारीना *bārta*.

376. The longish earthen pot in which the juice is collected is called लबनी *labni*, or to the east उद्द *urharh*. Round its neck is tied a string, called to the west अरवान *arwan* and to the east फनी *phanni* or फन्की *phanki*, or in South-East Tirhut रौना *rauna*. This string is hooked on to a hook, अंकुरा *ankura*, or in Sāran अंकुरा *ankurha*, in Shahabad अंकुसी *ankusi*, and in South Bhagalpur अंकोरा *ankora*, which is tied to the man's waist by a rope, लेवार *lewār*, or in Sāran डरन्कस *danrkas*, in Champāran डौड़ा *dānra*, and in South Bhagalpur पेदार *petār*.

377. The sickle used for cutting the palm-tree is हंसुली *hansuli* to the west and हंसुवा *hansua* to the east. It is sharpened on a piece of wood called लौठा *lautha*, and also, to the east सोंटा *sonta*, or बहुपड *bahuath* in South Bhagalpur and बलेठा *baletth* in South Munger.

378. A हथौना *hathuuna* or तरकही *tarkatti*, or in Sāran लबना *labna*, is a large longish earthen pot for holding toddy (ताड़ी *tāri*). In South Bhagalpur लौठा *taula* or कुड़ा *kunda* is an ordinary vessel for holding it. नापा *nāpa*, or in Sāran नपनी *naphi*, is a small earthen pot used for measuring it, and जोरना *jorwa*, बररिया *barariya*, and गोहना *gohān* are in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is तार or ताड़ *tār*, and the juice is तारी or ताड़ी *tāri*. There are two kinds of this tree—the female one, which bears fruit and is called फलतार *phaltār*, or in South Bhagalpur फला *phalla*, and the male one, which produces hairy flowers and is

called बलंगार *baltār* or फलंगार *phultār*, or in North-East Tirhut फलुन्दो *phuldo*, and in Sāran बलिहा *balīha*. A खंगरा *khangra*, खगरी *khagri*, or खगरी *khagri* is a young palm-tree. A कोही *koḥi* (North-East Tirhut) or a बहिरा *bahira* (South-East Tirhut), बान्जी सिस्वा *bānjihi siswa* or अनाथ *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसन्ती *basanti* is a tree which produces juice in spring, and जेठुआ *jethua*, or in Sāran साल *sāl*, one which does so in summer, while घौद *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is चेष *chhewab*.

CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or मिरसिकार *mirsikār*, or in Shahabad बहेलिया *baheliya*, uses a number of नल *nāl* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampa*, or in South Bhagalpur खोंचा *khoncha*. On this last is applied bird-lime (लासा *lasa*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tatti* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampa*, and thus caught. The चोंगा *chonga* is the bamboo tube for keeping the bird-lime.

382. The फाँद *phānd* or फाँदा *phānda* and चौगोड़ा *chaugora* are two kinds of nooses. बटियारी *batiyari* is a net used in the day-time, and चानर *chātar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is हजाम *hajām*, ठाकुर *thākur*, नाई *nāi*, नाउ *nāu*, or नौआ *naua*. In North East Tirhut he is also नहेरि *naheri*, and in Sāran sometimes ओसा *osta*. He has his लोखर *lokhar* or क्लिस्मत *kismat*, क्लिस्मत *kisbat*, or क्लिस्बद *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamauta* or चमौटी *chamauti*, or piece of thick leather used as a strop, a मोचना *mochna* or tweezers, and a छुरा *chhūra* or अस्तुरा *astūra*, or to the east खुर *khūr*, or razor. His nail-parers are नहरनी *naharni*, but in Champāran they are नहरन *nahran*, and लहरनी *laharni* in East

Tirhut. His whetstone is *सिला silla* or *सिल्ली silli*. *कैंची kainchi* is his scissors, *कटोरी katori* his brass cup for water, *दरपन darpan* his looking-glass, and *लुङ्गी lungi* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is *जरराह jarrāh*, *जराह jarāh*, or *हजाम hajām*.

385. Among his instruments are *जमूरा jamūra*, a tooth-extractor, *चोभा chobha* or *नखर nastar*, a lancet for the arm, and *ठुन्का thunka*, a lancet for the head.

386. For circumcision (*सुन्नत sunnat* or *खतना khatna*) he has *जन्नी jantri*, *घोड़ी ghori*, or in South Bhagalpur *चूँटा chūnta*, which are nippers of bamboo, and *सल्ला salāī*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or *नालबन्द nālband* has the following appliances.

388. A *मेखारी mekhāri* or *किसबत kisbat*, which is the bag in which his tools are carried, a *छुरी chhūri* or curved knife, a *सुमनराह sumtārā* or large curved knife, a *जम्बूर jambūr* or pincers, a *रेत ret* or file, a *बलखा balkha* or *मार्ताल mārtaul* or small but long hammer, a *दोवाली doālī*, or in South Bhagalpur *बलखा balkha*, which is a leather for holding up the horse's hoof, a *पुजमाल pujmāl* or hair string for tying the ear of a refractory horse, a *हलखा halkha* or iron ring, and a *सुमकड़ी sumkattī* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The *धोबी dhobi* or washerman uses a *पट्टा patha* or *pāt*, which is the washing-board, of which the support is in Shahabad *ठेहुआ thehua* or *नेवन्त नेवनath*. In South-West Tirhut it is

called चौकी *chauki*, and, when made of stone, पथल *pathal*. His iron is रसगिरी *istiri* or (in North-East Tirhut) मिसगिरी *mistiri*. His ironing cloth is बेठन *bethan*, and his starch कलप *kalap* or कलफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुंगरा *mungra* or मुंगरी *mungri*, or (in Sāran) दँसन *dānsan*, (in North-East Tirhut) सोंटा *sonta*, and in South-East Tirhut लाठी *lāthi*. In South-West Shahabad it is called कठका *kathka*, and in South Bhagalpur धोबदंग *dhobdāng*. The clothes-line or drying-frame is तनाव *tandav*. His bundle of clothes is बकुचा *bakucha*.

391. The act of beating the clothes is कुन्दी *kundi*, and to beat the clothes is पीटन *pitab*, or धोएल *dhoël* north of the Ganges, बिहार *bichharab* (in Patna), निहार *nichharab* (in Gaya), निहारल *nikhāral* (in Shahabad), खिंच *khinchab* (in South Bhagalpur), and चिंटन *chhāntab* or फिंच *phinchab* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमड़ *nimār*, or in South Bhagalpur गोबरजार *gobar jhār*. In Champāran they are निहार *nikhār*. The half-washing given to new clothes is खमसो *khamso*, or in South Bhagalpur खामसो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिहारनी *bichharni*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihār, and there are numerous proverbs coined at his expense, e.g. धोबी पर धोबी पड़े, तब कपड़ा पर साबुन पड़े *dhobi par dhobi base, tab kapra par sābun pare*,—no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक बाप केर किछु नहिँ फाट *dhobik bāp ker kichhu nahiñ phāt*,—nothing belonging to a washerman's father is ever torn by him (*i.e.* those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गधवा के न दोसर गोसैवाँ, धोबिया के न दोसर परोहन, *gadha ken na dosar gosainyān, dhobiya ken na dosar parohan*,—an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबी नाक दरंगी, ई तीनू खसगारखी *dhobi, nāū, darji, i tinu algarijī*,—there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बड़ही *barhi*, or in East Bihār optionally कमर *kamār*. In South Bhagalpur he is also called मरैया *maraiya*. His workshop is कमरसायर *kamarsāyar* or बड़ही खाना *barhi khāna*. A proverb about him is ई बरिबक गम कमैताइ जमिका बसान मठ बसुला *i buribak gam kamaitāh, janika rukhān na basula*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools :—

395. The *adze*.—बसुला *basūla* or, especially in South and West Bihār and South Bhagalpur, बसुला *basula*. In South Munger it is बसिला *basila*. A similar tool is टंगा *tanga*, टांगा *tānga*, टांगी *tāngi*, or टंगारी *tangāri*. In North and East Bihār it is also called कुलहारी *kulhāri*. This is a larger adze, and is used chiefly by sawyers (बरकसिया *arkasiya* or आराकस *ārakas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large *saw*.—आरा *āra*, and south of the Ganges also अररा *arra*. The small *saw*.—आरी *āri*.

397. The large *hammer*.—हथौरा *hathaura*, or in South Bhagalpur लिहावर *lihāwar*. The small *hammer*.—हथौरी *hathāuri*, मारताल *mārtaul*, and in West Tirhut and south of the Ganges also गन *ghan*. In South Bhagalpur it is called मरिया *mariya*.

398. The बरमा *barma* or बरमन *barmān* is a *revolving awl or drill*, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी *kamāni*, or in South-West Shahabad कामनाक *kamānak*. The handle round which the string goes is गुलफी *gulphi* or गुली *gulli*. In South and East Tirhut the word is कुलफी *kulphi*. In Gaya it is मूठ *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topi*, पैला *paila*, दबनी *dabni*, or दबौटा *dabauta*. The awl itself is बरमा *barma* or बरमन *barmān*. The string is north of the Ganges दोषाली *doāli*, and south of it डोरी *dori* or जोती *joti*, or in South-West Shahabad जेवर *jemuar*.

399. The following are various kinds of *chisels*:—

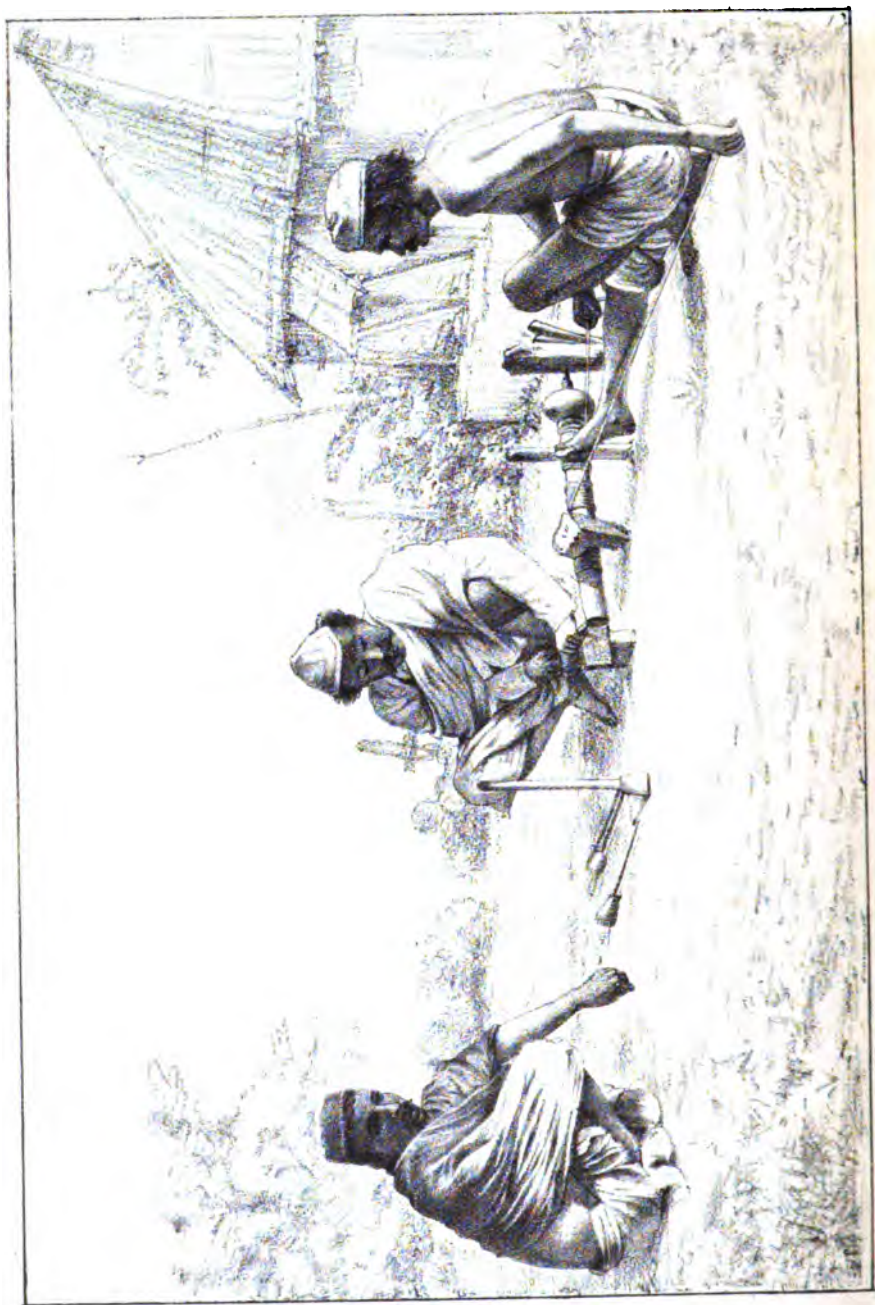
- (a) The कचक *kachchak* north of the Ganges, and the बटारी *batāri* or बटाही *batāli* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक *kajjak*.
- (b) The रम्बा *ramba* is a long chisel for making mortice holes.
- (c) The चौरसा *churasa* is broad and straight; another name in Gaya and Shahabad is बटाही *batāsi*.
- (d) The रुखान *rukhān* or रुखानी *rukhāni* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also a generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोल्क बुरज चाप *golak buruj khāb*. South of the Ganges and in Saran it is गिरन्दा *girda* or गोरन्दार रम्बा *gordār randa*. In South Bhagalpur it is also खोलिया *kholiya*.

400. *Gouges* are गोल्क *golak*, गोल्क *golakh* (Gaya), गोला रुखानी *gola rukhāni*, or गोरन्दार रुखानी *gordār rukhāni*; other names are गौच *gauch* (South-West Tirhut) and गिरमिट *girmīt* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice-mortars, is बैंक रुखानी *bānk rukhāni*. A square gouge is कचक रुखानी *kachchak rukhāni*.

401. The common *plane* is रम्बा *randa*, of which the blade is फाँही *phalli*, or in Shahabad फलसा *phalsa*, and the body कुन्दा *kunda*. The wedge for holding the blade has various names, viz. north of the Ganges खूँटी *khānti*, ठेकी *theke*, or चेकी *chaili*. South of the Ganges it is in Shahabad खूँटी *khunti* or ठेपी *thepe*, and to the east पचो *pachchi*, पचन्ही *puchri*, or पचड़ *pachchar*. When the blade has a coarse edge for rough work, it is झरना रम्बा *jharna randa*; also दान्त रम्बा *dānt randa* in South-West Shahabad. A plane with a fine blade is साफी रम्बा *sāphi randa*. The दराज *darāj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

- (a) The plane for cutting square grooves.—बुरज चाप *buruj khāb*, or (South of the Ganges) बुरज (or गुरज) चाप *buruj* (or *guruj*) *khāp*.
- (b) The गल्ला *galla* is for cutting round grooves. In West Bihār and South Munger it is also called खिरची *khirchi* or खिल्ली *khilli*.



TURNER (KHARADD) AT WORK.

Painted by Abdul Kharadd, Govt. School of Art, Calcutta.

- (c) The *जारी के रन्दा jhari ke randa* or (north of the Ganges) *पलटून palṭūn* is a plane for making grooves for panelling.

403. The following are *files* :—

- (a) *रेती reti* is the common file.
- (b) The file for sharpening saws is generally *कतरी katra*. Local names are *कतरि katari* in North-West Tirhut, *कतरोही katrohi* in East Tirhut, *तेपल tephāl* in Gaya and Shahabad, *तेपला tephalla* in Saran, and *कनासी kanāsi* in West Shahabad.
- (c) *सोहन sohan*, or in East Tirhut *सोहेन sohen*, is a coarse rasp.
- (d) The *चोरसा chorsa*, or to the west *चौरसा chaurasa*, is a broad file.
- (e) The *निमगीरिद nimgirid* is a half-round polishing file. In South Bhagalpur it is *मेगिरी maigiri*.
- (f) The *चौरस रेति chauras reti*, or in South Bhagalpur *चौपचल रेती chaupahal reti*, is a square file.

404. The *square*, or gnomon, is *बटाम batām*, *गुनियॉ guniyān*, or *चलन्ता बटाम chalta batām*. The *compasses* are *परन्कास parkāl*. A blunt point for drawing lines is *खतकस khatkas*, or in South Bhagalpur *कोरसूत korsūt*. Sand-paper is *सरेस कना sares kannā*, *सरेस कागज sares kāgaj*, or *सरेस पत्ता sares patṭā*. In South Bhagalpur it is *साफी sāphi*. The *pincers* for drawing nails are *जम्हूरा jamhūra*, *जमूरा jamūra*, or *संरसी sanrsi*. Glue is *सरेस sares*. *पथल patthal*, *पचल pathal*, or *सिल sil*, is the grindstone. The block on which the man works is *ठीहा thiha*, *थेहा theha*, or in South Bhagalpur *ठिहा thiya*, *ठिहा thiha*, or *परन्काठी parkattho*. In Gaya and Champāran it is called *परिधाठा pariyātha*.

405. The English *auger* is also used, and is called *अवगगर augar*, or in Tirhut *गिरगिट girmīt* (? = gimlet).

406. A *lathe* is *खराद kharād*, and the man who works it is *खरादी kharādi*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is *लोहार lohār* generally, and in South-East Tirhut he is also *ठाकुर thakur* or *कमार kamār*. His smithy is *कमरगावर kamarsāyar*. In Saran it is also *लोहसारी lohsāri*, and in South Bhagalpur it is *कमरगारी kamarsāri* or *मरार marai*.

408. His *anvil* is बिहार *nihāi* or नेहार *nehāi*; but in South-East Tirhut it is लेहार *lehāi*, and in South Bhagalpur लिहार *lihāi*. This is fixed in a block called ठेहा *theha* north of the Ganges, ठीहा *thiha* in Shahabad, and in South Bhagalpur ठिया *thiya*, परन्कठ *parkath*, or गड़ियास *gariyās*. In Patna and South Munger it is परेठा *paretha* or परन्हठा *parhattha*, and in Gaya परिवाठा *pariyātha*. In South-West Shahabad it is अँकुठ *ankuth*. A well-known proverb about an anvil is सुन्न चोट नेहारक मँथा *sunn chot nehāik mānthā*,—if the anvil has nothing on it, the blow falls on its head.

409. The गन्मुद्दी *ghanmudhi* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *biri* or बीर *bīr* (east generally, Patna, and Gaya) or हन्ना *hanna* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चप्रान्न *chaprañcan*, चप्रौना *chaprauna*, or चप्रौनी *chaprauni*.

410. The large *hammer* for welding is गन *ghan*; smaller than this is the हथौर *hathaur* or हथौरा *hathaura*; and smaller still the हथौरी *hathauri* or मरिया *mariya*.

411. The जम्बूरा *jamhūra* or जम्बूरा *jamūra* is a pair of *pincers* or *tongs* round at the tips; other names are गड्ढा *gahua* (Champaran, West Tirhut, and Patna), सँरुनी *sanrsi* (Shahabad and South Bhagalpur), and बँगुरी *banguri* (South-West Shahabad). Everywhere सँरुनी *sanrsi* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगही *sugahi* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges अँकुरा *ankurha*; in Gaya and Shahabad it is अँकुरा *ankura* or अँकुरी *ankuri*; and in South Bhagalpur अँकोरा *ankora* or अँकुरा *onkra*. North of the Ganges, to the west, it is also कुल्लार *kullāra*; while in Patna, Gaya, and South Munger it is कोल्लार *kollāra*.

413. The *cold chisel* is छेनी *chheni*, and the chisel for making holes in iron is ओपन *topan*, with a variant ओपना *topna* in Patna and Gaya; another name is सुम्हा *sumbha* south of the Ganges or सुम्मा *summa* or सुम्मी *summi* north of the Ganges.

414. The fixed *bellows* is भाथी *bhāthi*, and also (south of the Ganges) मँथी *bhānthi*. The hand-bellows is दुहन्थी *duhanthi* when worked with both hands, एकहन्थी *ekhanthi* when worked with one hand, and दुपौचा

supana in South-West Shahabad. In the south-east it is also *कठ भाँची* *kath bhānchi*. The end of the bellows pipe which goes into the fire is *मुड़ा mūra*, *मुड़ी mūri*, or *मुड़िया muriya*. In Saran it is *अंकुरा ankurha*; in South Bhagalpur, *मुड़ी mūrhi* or *सालक śalak*; in Patna, *मोहका mohkha*; and in South Munger, *मोहरी mohkri*. The pipe itself is *पूँक phūnk*; also north of the Ganges and to the west *छूँची chhūnchhi* or *छुँची chhuch-chhi*; and in Patna, Gaya, Saran, and East Tirhut *चोंगा chonga*, or in South Tirhut *चोंनी chongi*. The clay pipe over this is *आरन āran* or *आरनी arni*, or in South-East Tirhut *आर ār*. In East Tirhut it is also *मटिहम matiham*, and in South-East Tirhut *मेदम metum*. The wooden sides of the bellows are *तखना takhta*; also in Patna, Gaya, and South-West Shahabad *पट्टरा patra*. The leather sides are *चमड़ा chamra*; also *चाम chām* (optionally south of the Ganges) and *खाल khāl* in Champaran, Patna, and Gaya. The valve is *पङ्खा pankha* or *पङ्गी pankhi*; also (in Patna) *पङ्खी pankhri*. In South-East Tirhut and Champaran it is *गद्दी gaddi*. The pivot on which the pair of bellows works is *कोड़ा konrha* north of the Ganges; also in North-West Tirhut *सुरसा sursa*. South of the Ganges, to the west, it is *धूरी dhūri*, and *अंकुरा ankura* to the east and also in Shahabad and Champaran. The pillars which support it are *खम्बा khambha* north of the Ganges and *खूँटा khūnta* south of the Ganges and in South-East Tirhut. The upper iron bar is *बरेड़ा barenra* or *बरेड़ी barenri* north of the Ganges, and *बरेठा baretha* in Patna and Gaya. In Shahabad it is *बेड़िया benriya*, in South Bhagalpur *दन्दा danda*, and in South-East Tirhut *दन्दा danta*. The lever which works the bellows is *छोप chhip* in the North Gangetic tract, and also *दन्दा danta* in Tirhut; south of the Ganges it is *लाठ lāth* or *लाठा lātha*, and in South-West Shahabad *दन्दा danda*. In South-West Shahabad a small bellows worked by both hands is *मेनररा भाँची menrarua bhānchi*. A well-known saying about the bellows is *तुलसी बाब गरीब के हरि सेँ सवाल न जाय, मुसला चाम का पूँक सेँ जोर भवम हो जाय tulasi āh garib ke hari señ sahal na jāy, muala chām ka phūnk señ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The *बरमा barma* is a *revolving awl* or *drill* worked with a bow, *कमानी kamāni*, with a leather string, *तसमा tusma*. Sometimes a string is used instead of a bow, and this is called *दोषाली doālī* or *जोती joti*, or in South-West Shahabad *जेंवर jemuar*. The iron spike of the awl is north of the Ganges *दन्दी dandī* to the west and *पल्ली phalli* to the east. South of the Ganges we have *दाँस dāns* in Shahabad, *दन्दी danti* in Patna and Gaya, and *दन्दी dandi* again in the south-east.

416. The fixed *vice* is बाँक *bānk* or (in South Bhagalpur and South Munger) बैस *bais* (?=vice), and the hand-vice is हथकल *hath-kal* or (in Patna and Gaya) हथकल *hānthkal*. The two sides of the vice which grasp the iron are पाला *palla*; the screw is मुसरा *musra*, or in North-West Tirhut कबला *kabla*; and the socket for the screw to work in is चुकी *chhuchchhi*, except in Shahabad, where it is चोंगिया *chongiya*, and South Bhagalpur and Champāran, where it is चोंगा *chonga*. The handle for turning the screw is north of the Ganges मुसरा *musra* or चलाउनी *chalauni*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkara* or डंडा *danda*. In South Bhagalpur it is हातुल *hātul* or हाथा *hattha*, and elsewhere it is हथरा *hathra*. The spring is कामनी *kamāni*.

417. The *tap and die* for making screws is north of the Ganges बाँदिया *bādiya* or बदीया *badiya*; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बद्दिया *badiya*, and elsewhere बधिया *badhiya*. In South Bhagalpur it is also called डार *dāi* (die). Of this the female screw is कुटका *kutka*, the tightening screw चुटकी *chutki*, and the nut-maker पेचकर *pechkas*. दिबरी *dhibri*, or in Sāran कबला *kabla*, is the nut of a screw.

418. The common *files* are रेतो *reti*, and the round files गोख *golak* or गोख *golakh*, and in South Bhagalpur गोख रेतो *gol reti*. The half-round file is निमगीरिद *ningīrid*, and the triangular file in Sāran तिनपहा *tinphalla*, in Champāran तिरपहा *tirphāl*, in Shahabad तिरपहा *tirpahāl*, in Tirhut तेषहा *tephāl*, in Gaya तेषहा *tepahāl*, and elsewhere तिनपहा *tinpahāl* or तिरपहा *tirpahla*.

419. The *compasses* are परकास *parkāl* or कम्पास *kampās*. The mould is सँचा *sāncha*, and the vessel for cooling hot iron पनहार *panihāra* in Champāran, West Tirhut, and Gaya; पनहारा *panihanda* or पनहारा *panhānda* in Shahabad and South-East Tirhut; चाहा *chāha* (also in South Munger), लबेरी *laberi*, लाबर *lābar*, or लबेर *laber* also in South-East Tirhut; नबेर *naber* or नमेर *namer* in North-East Tirhut; and नबेरी *naberi* in Tirhut generally. In South Bhagalpur it is पनचाहा *panchāha*.

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज *rāj*, also राज मिखिरी *rāj mistiri* north of the Ganges, and राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थावर *thavai*.

421. He uses the बसुली *basuli*, which is a pointed *hammer* for cutting bricks. In Shahabad लोह *lorh* is an iron hammer for breaking stones

422. His *trowels* are (1) करन्नी *karni*, the largest, for mixing mortar; (2) मंजोला *manjola* or (in South-West Shahabad) अधला *adhla*, a smaller one; and नहला *nahla*, or in Tirhut and the west कलम *kalam* or कलमी *kalmi*, the smallest one, for polishing the surface of the mortar.

423. *Mortar* is मसाला *masāla* or (in North-East Tirhut) गच *gach* when made of brickdust and lime; when made of mud it is गिदावा *gildwa*, also गर्रा *garra* (Patna, Champāran, and North-East Tirhut), गारा *gāra* (Sāran and the east), कादो *kādo* (South-West Tirhut), and लेर *lei* (South-West Shahabad).

424. The wooden *beater* for consolidating and smoothing plaster is मुंगरी *mungri* or थापी *thāpi*. The रोल *rol* or रौल *raul* (South Munger, Patna, Sāran, and Tirhut) is a long stick for smoothing the plaster. Other names are पखटा *pakhta* or पाटा *pāta*, पैटा *paita*, पैखटा *paihta* (South Munger), and फरमा *pharma* in Gaya. In Shahabad and South Bhagalpur चिरना *chirna* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally गोलाकस *golākas*, and also to the east गोला *gola*. Elsewhere south of the Ganges and in Champāran it is खुरचुनी *khurchuni*.

425. The *plumb* is साइल *sāhl*. The string is सूत *sūt*, and in Champāran and South-East Tirhut also दोरी *dori*; and the small pieces of wood fixed on the string are केंडा *kenra* or कैडा *kainra* in Tirhut, Shahabad, Patna, and Gaya, पत्ती *patti* in Sāran and Champāran, फिटकिरी *phitkiri* also in Champāran, East Tirhut, and South Munger, फिरकी *phirki* in South-West Shahabad, and फेटकिना *phetkina* in South Bhagalpur.

426. The *square* is गोनिया *goniya*, गुनिया *guniya*, or गुनिवाँ *guniyan* to the west, also साधनी *sādhni* in Patna, Gaya, and north of the Ganges generally, and रबिल *rabbil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम *batām*.

427. The *maul-stick* is मिस्तर *mistar* in Patna, the North-West, and South Tirhut. In Tirhut, Gaya, and the west it is निस्तर *nistar*. In South Bhagalpur it is चोप *chip*.

428. The whitewashing *brush* is कूची *kanchi*; in South Muager it is also जरन्नी *jharni*.

429. The *ladder* is सीही *sirhi*, and the *scaffolding* माँच *manch* or मचान *machān* to the north of the Ganges. South of the Ganges the latter is पाह *pārh* generally, or पाठ *pāth* in Shahabad. In Champāran, Patna, and Gaya it is also चाली *chali*.

430. The नगर or नगाड़ *tagār* (also नगाड़ी *tagāri* in Tirhut) is the pot in which the mortar is mixed. The mortar-pot is नार *nād* or नौंद *nānd*. The mortar-trough when made of clay is नौंदी *hānri*, also कोरा *koha* in East Tirhut, and optionally अथरा *athra* south of the Ganges. In South Bhagalpur it is also कदार *karhāi*. When made of wood it is कठरा *kathra* or कठौती *kathauti*.

431. The bricks are ground into powder (सुरखी *surkhi*) by a crusher, डेंकी *dhenki*, or (in Champāran) लाठ *lāth*. Of this the pestle is मूसर *mūsar* or मुसरा *musra*, or (in South-East Tirhut) समाठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhri* north of the Ganges; south of the Ganges it is ओखला *okhla* in Gaya, उखली *ukhli* in South Munger, भुरियाँ *bhuriyān* in Patna, and कंरिया *kanriya* elsewhere. It is supported by pillars, which are खूँटा *khūnta* or खुटा *khutta* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्बा *khambha*. In West Tirhut and Sāran and Champāran they are जङ्घा *jangha* or जामा *khāma*. The axle on which it works is called अखाता *akhauta* in Patna and Sāran, उखाता *ukhauta* in Gaya, and also अखैला *akhaila* in Patna. In Champāran and North-West Tirhut it is मंजा *mānjha*, in South-West Tirhut किला *killa*, and in East Tirhut दन्ता *danta*. Sometimes a hammer is used for breaking the bricks, which is called मुंगरा *mungra* or (in Shahabad) हथकुटा *hathkutta*, and in Sāran थापी *thāpi*.

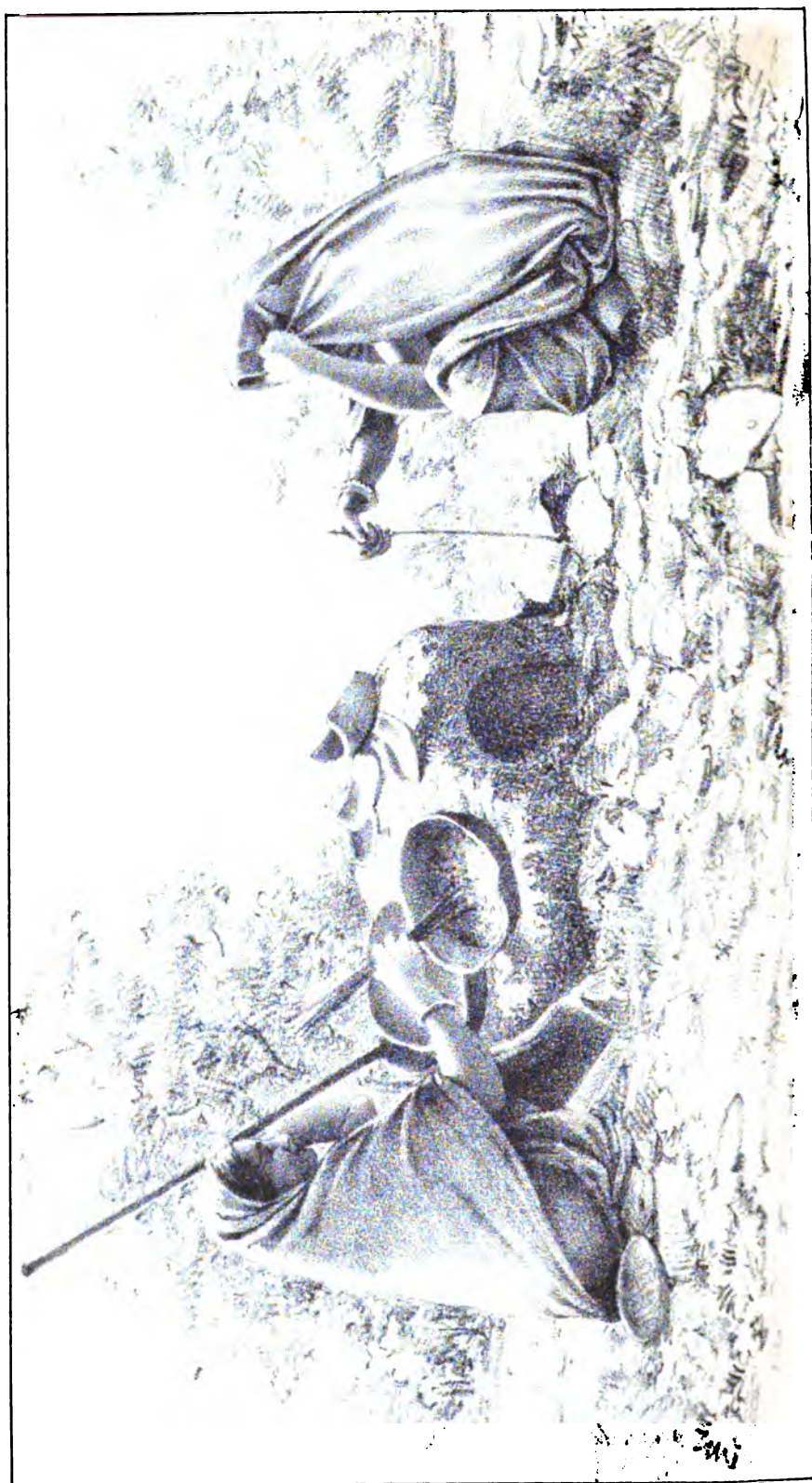
432. The large earthen pot for water is घैला *ghaila*, also थिलिया *thiliya* in Gaya and गगरी *gagri* north of the Ganges. The smaller pot is नौंदी *hānri* or कंरिया *kanriya*, also कोरा *khoha* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhna*. In South Tirhut it is बधन *badhan*, and in South Bhagalpur जारी *jhāri*. North of the Ganges generally करवा *karwa* or कंरिया *kantiya* is used, and in East Tirhut also फुकी *phuckchi*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kānu* or कौंदू *kāndū*, with a variant कौंदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोंर *gonr*, and north of the Ganges and to the south-east he is also known as बहभुंजा *bharbhūnja*. Parched grain is भुंजा *bhūnja*, or in Shahabad भुज्जा *bhunja*. When it bursts in the parching it is called लावा *lāwa* or फुथा *phutha*.



BRICK-CRUSHING MACHINE (*DHENKI*).



GRAIN-PADDERS (KANDIS) AT WORK.

434. His parching-house is *घोन्सार* *ghonsār* or *घोन्सारी* *ghonsār* to the west, and also to the west of the North Gangetic tract, *भन्सारी* *bhansārī*. In South-West Shahabad it is *भरन्साँ* *bharsāin*. The name *कन्सार* *kansār* or *कनिवार* *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also *कन्सारी* *kansārī*.

435. The fireplace is *चूल्हा* *chūlha* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also *भार* *bhār* generally, and *भन्सार* *bhansār* north of the Ganges and in Gaya, and *घोन्सार* *ghonsār* in Saran. In South-West Shahabad it is *भरन्साँ* *bharsāin*.

436. The place in front of the stove, on which the grain falls, is *परुई* *parūi* in Shahabad and *परुआ* *paruā* in South Munger. In Patna and South-East Tirhut it is *पौर* *paur*; in Gaya, South Bhagalpur, and North-West Tirhut *पौरी* *paurī*; and in Saran and Champāran *पारी* *pāri*. Another name more or less current north of the Ganges is *चौतरा* *chautra*.

437. The earthen pot in which the grain is parched is *खापड़* *khāpar* or *खपड़ा* *khapra* when it is large with a wide mouth, and *खपड़ी* *khapri* when it is smaller. The latter is also called north of the Ganges *कुड़ा* *kunda* or *कूड़ा* *kūra*, to the west, and *तौला* *taula* to the east.

438. The iron spoon for taking out the hot sand is *कलह्नुक* *kalchhuk* in Saran and Champāran and South Munger, and *कलह्नुका* *kalchhuka* in Patna and Gaya. In Shahabad it is *कलुह* *kaluchh* or (in the south-west) *कलुस* *kalus*. In South-East Tirhut it is *सरहिवा* *sarahiya*. In South-East Bihār it is called *दब्बू* *dabbu*. When made of earth with a bamboo handle it is called *धकनी* *dhakni* north of the Ganges and in South Munger, or *सरवा* *sarwa* in North-East Tirhut.

439. The flat wood stirrer is called *दबिला* *dabila* to the west. In North Tirhut it is *दबिया* *dabiya*, and in South-East Tirhut *दाब* *dab*, and in Gaya *कुरूर* *kurūr*. A kind of broom made of four or five reeds tied together is *जहार* *jhāru* (Patna and Gaya), *भुंजनाठी* *bhunjnāthī* or *बोहनी* *borhni* to the south-east, *बरहनी* *barhni* to the east generally, *लरना* *larna* or *लारनि* *lārani* in North-East Tirhut, *छिपनी* *chhipni* in South-East Tirhut, and *चलौनी* *chalauni* north of the Ganges.

440. The stove is *चलनी* *chalni* generally, but *चलना* *chalna* in South-West Shahabad and *चालनि* *chālani* in East Tirhut. To the west it is also *जहना* *jharna*, and also in South-East Tirhut *सूप* *sūp*.

441. The *poker* is **खोरना khorna** or **खोरनी khorni** north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is **खोड़ना khorna** or **खोड़नी khorni**. In South-East Tirhut and Champāran it is **खोरनाडी khornāthi**.

442. The *basket* for the grain is north of the Ganges **दौरा daura** or **दौरी dauri**. South of the Ganges we have **बटरी batri** in Patna, **मौनी mauni** or **मौनिया mauniya** in Gaya and South Munger, **भौकी bhaunki** in Shahabad, and **दलिया daliya** in Champāran and South Bhagalpur. In Champāran and Gaya the **सतघरवा satgharwa**, and in South Munger the **चाँद chānr**, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a **बैठकी baithki** is a similar one with four divisions, and **छन्ना chhanna** one with six. **कोषा koha** or **कँटिया kantiya** in North-East and South-West Tirhut, and **करवा karwa** in Champāran, are earthen pots for grain, and **कठरा kathra** in Patna and Gaya, or **कठौती kathauti** elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is **जाँता jānta** or (in South-West Shahabad) **जाँत jānt**. Its axle is **किला killa** or (in South-East Tirhut) **कील kil**, and it is made to revolve by a handle, which is **हथरा** or **हथड़ा hathra** generally, and **जूवा jūa** to the west, also **चाकर** in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is **भार bhār**, or in South Bhagalpur **भारो bhāro**, as in the proverb **जौ जरि नेह, भार ला जायल जौ jau jari gel, bhār la bānhāl chhi**,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is **घानी ghāni**.

CHAPTER V.—THE BAKER.

445. The baker is generally **नानदार nānbāi**, with a local variant **ननदार nanbāi** in Shahabad. In Gaya he is **नानपज nānpaj**. He is also called **रोटीवाला rotiwāla**. He is proverbially a rude fellow, and **नानदार के चिट्ठा nānbāi ke khinga** is popularly used to mean a stout rude fellow.

446. He uses an *oven*, **तनूर tanūr** or **तैंदूर tandūr**.

447. His *roasting-spit* is south of the Ganges **सोँक sinkh**, and elsewhere **सोँक sinkh**. In North-East Tirhut it is also **सोँक sink**. This is fixed on supports, which are **चिछा hichchha** to the west of the North Gangetic tract and in Patna, and **कवाब दानी kawāb dāni** in South-East

Tirhut, Shahabād, and South Bhagalpur. In Gaya they are चक्कस *chakkas*.

448. The *boiling-pot* is देगची or डेगची *degchi*. South of the Ganges and to the west it is also called पतिली *patili* when made of earthenware.

449. The *cup* is रिक्की *rikabi*, the *saucer* रिक्की *rikabi* or कटोरा *katora*, and the *wooden spoon* डोर *doi*, and also in East Tirhut चमच *chamach* or (to the west) चम्मच *chammach*.

450. The large wooden *stirrer* is called कपचा *kaphcha* in North Bihār, डोचा *doā* in North-East Tirhut, and डोंगा *donga* in South Tirhut. In Patna it is दाभा *dābha*, and elsewhere south of the Ganges दब्बू *dabbu* when made of iron, or कपगीर *kaphgīr* (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफीदा *raphida*, or in North-East Tirhut गद्दी *gaddi*. The हसतगन्ना *hushtagna* is an iron bar hooked at the end, and the अररा *arra* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jori*, or in Champaran कन्सी *kansi*.

452. The *instrument for making ornamental marks* on pastry is north of the Ganges सँचा *sāncha*; south of the Ganges it is चोकन *chokan* in Shahabad, चोकनी *chokni* in Patna, and elsewhere शोका *shoka*.

453. The खुराचनी *khurachni* is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is हलुआर *haluāi* in North, and हलुआर *haluāi* in South Bihār. His *fireplace* is चूल्हा *chūlha*, and also in Champārān and South Munger भट्ठी *bhatthi*, of which the stoke-hole is मुँह *munh*, and also in Gaya and South-West Shahabad दुआर *duār*.

455. His open *cauldron* is कड़ाही *karāhi* generally, also कड़ुआर *karhāi* or तावा *tāwa* in Gaya. Of this the handles are दन्ती *danti*, कड़ा *kara*, or कन्ना *kanna*, with a variant कड़िया *kariya* in South Munger.

456. The *skimmer* is जहना *jharna* in Patna, the north-west, and East Tirhut, चनौटा *chanauta* generally north of the Ganges, पौना *pauna* in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौषिया *puṣṇiya*, in South Bhagalpur चट्टी *chatti*, and in Gaya, South Munger, and Sāran जंजर्रा *jhanjhra*. The large stirrer is केंचोचा *keoncha*, and the small stirrer चोकनी *chholni*. In Champāran and North Tirhut it is also खुरपी *khurpi*, and in South Bhagalpur खुरचनी *khurchani*.

457. The wooden rolling-pin is बेलना *belna*, which is worked on a paste-board. This latter is called चक्का *chakka* when it is round, and चौकी *chauki* or पट्टरा *patra* when it is oblong. Other names are तक्का *takhta* (North-East Tirhut), पिदिचा *pirhiya* (Gaya and South Bhagalpur), and पीछा *pirha* (Gaya and South Munger). The pestle for beating the dough is दाबा *dāba*, (South-West Shahabad) दाबी *dābi*, or (North-East Tirhut) दाब *dāb*. Other names are गुरदम *gurdam* or मुसद *musad* (Champāran), डपटन *daptan* (Patna), and मुंगरा *mungra* (South Bhagalpur).

458. The spoon is कलहलु *kalchhul* or in North-East Tirhut करु *karuch*. The brass ladle with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbu*.

459. The wooden platter for sweets is गिरदा *girda* north of the Ganges and in Shahabad, खोन्चा *khoncha* north of the Ganges and in Gaya and South Munger, खान्चा *khāncha* in South Bhagalpur, and खाँचा *khāncha* or डगरना *dagarna* in Patna and Gaya.

460. The brass salver is थारी *thāri* generally, with local variants थरिया *thariya* in Shahabad and East Tirhut and थाल *thal* in Champāran and East Tirhut. In Saran and Tirhut it is also called चोपा *chhipa*. The deep brass pan is परात *parāt*.

461. The sweetmeats are exposed on stands called तरौनी *tarauni*, local variants being तरौना *tarauna* in Champāran and South-East Tirhut and तरेनी *taraini* in Champāran. In South Bhagalpur they are टेकनी *tekhti*.

462. He has also a wooden basin, called कठरा *kathra*, कठवत *kathwat*, or कठौती *kathauti*; a large ladle, दोहरी *dohri*; and a pair of scales, called generally तराजू *tarāju*, तरजू *tarju*, or टेकौरी *tekauri*. It is also टकौरी *takauri* in Tirhut and the west, and नरजा *narja* in Champāran.

463. चटुघार के दोकान, दादा के फतेहा *haluāi ke dokān, dāda ke phateha*, is a well-known proverb. A *phateha* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is तमाकुवाला *tamaku-wala*, तमाकुपरोष *tamaku-phārosh*, or तमाकुलवाला *tamakul-bāla*. He uses a crushing-lever, डेंकी *dhenki*, with a peg, डसर *mūsar*, डसरा *musra*, or समथ *samāth*, fixed in it. It is supported on pillars, खूंटा *khūnta*, खुटा *khuntā*, or (in the west) जङ्घा *jangha* or जंघिया *janghiya*, by an axis-pin, किला *killā* or खौता *akhautā*. It falls on a hollow bed called ओहरी *okhri* or ओहली *okhli*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेकनी *tekni*, टेकनी *tekāni*, or (in Shahabad) टेका *theka* or ठकवा *thakwa*, or in Sāran ठेकवा *thekwa*. In East Tirhut it is called ठेकनी *thekni* or अलगनी *algani*, in Champāran अरगनी *argani*, and in South Bhagalpur ठेंगवा *thengna* or ठकगुन *thakgun*. Sometimes a string, रस्सी *rassi*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a broom, जारू *jhāru* or बरनी *barhni*, which is also called कुंची *kūnci* or कूचा *kāncha* towards the west and खरहरा *kharhara* in Patna. The tobacco is sprinkled with water from a water-pot, called पनहा *panhanda*, हंदिवा *hanriya*, कड़ाही *karāhi*, पिवाला *piyāla*, मटकुरी *matkuri*. In East Tirhut it is called अथरा *athra*.

466. The balls of manufactured tobacco are generally पिन्दा *pilanda* or बोंदा *bhōndha*. Other names are लोहिया *lohiya* (Champāran), गोला *gola* (Saran and the East), लोंदा *londa* (South Munger and North-West Tirhut), लिही *litti* in Patna and South Munger, and पिन्दा *pinda* in Shahabad. टिकरी *tikri* are smaller balls.

467. In a tobacco shop the broad flat metal plates are, north of the Ganges, सेनी *seni*, and south of it खानचा *khāncha* or खोन्चा *khoncha*. The tobacco-pots are भोंडा *bhānra*, चरवा *charua*, or चरई *charui*. The cloth covering the stand for the vessels is खरवा *kharua*, जॉय *jhāmp*, or परदा *parda*, and the board on which the tobacco is mixed is पट्टा *patra* or पीदा *pirha*. When of stone it is पटिया *patiya*. Instead of पीदा *pirha*, पिदिया *pirhiya* or तख्ता *takhta* may be used.

468. Among the spices used in manufacturing tobacco are जटा मसी *jata masi*, चड़ौला *chharila*, सुगन्ध वाला *sugand wāla*, and सुगन्ध कोकिला *sugand kokila*. Plain tobacco is called सादा *sāda*, that which is spiced or scented खंबीरा *khambira* or खमीरा *khamira*, and a mixture of the two दोरस *doras* or दोरसा *dornsa*.

CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguris* (*vide post*), who is a *कसिरा kasera* or brazier, uses a kind of *lathe*, which is called *खराद kharād*. Of this *खंडा khūnta*, or in South Bhagalpur *कुन्दा kund*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called *गुंज gūnj*. *फरन्ही rharhi* is a piece of iron which keeps the stem in its place as it is being turned, and *बघेली bagheli*, or in South Bhagalpur *बघैला baghaila*, is a piece of wood through a hole in which the stem is passed during the operation.

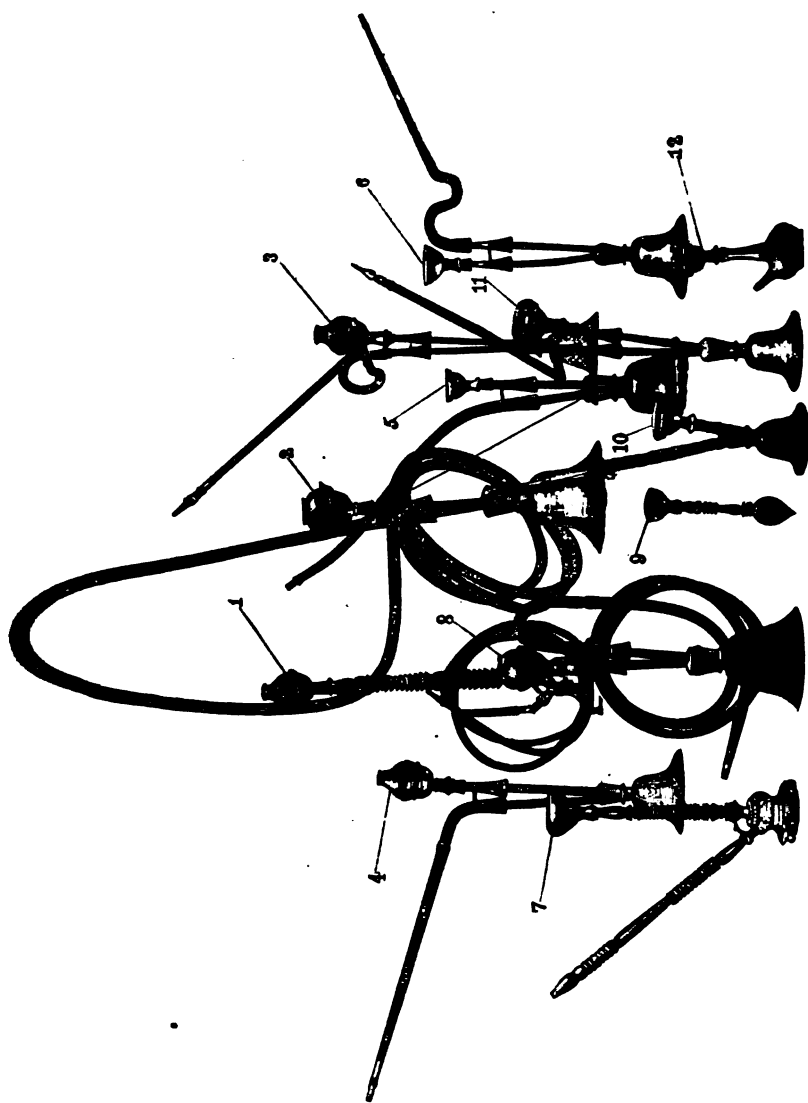
470. The workman uses the *revolving awl*, *बरन्ना barma*, moved by a bow, *कमानी kamāni*, of which the string is *तस्मा tasma*, *डोरी dori*, or *जोती jotī*; a broad chisel, *चौरन्सा chaurasa*, and a narrow gouge, *नहरन्नी naharni*, or in South Bhagalpur *नेहनी nehni*; an adze, *बसुला basula*; a small saw, *आरी āri*; a knife, *छुरी chhūrī*; and *files*, *रेती reti*.

471. The maker of hubble-bubbles (*नरियारन्नावा nariyarwāla*) uses a *रेती reti* (of which the point is *हूर hūr*), *आरी āri*, *बरन्ना barma*, and *गज gaj*.

472. The pipe (*हुका hukka*) is of various kinds—

(1) The *नरियार nariyar* or *नरियावा nariyal*, which is the ordinary country hubble-bubble, in which the mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is *बोता bota* or *गट्टा gatta*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is *निगाही nigāhī* or *नर nar*. The bowl is *चिल्लम chillam* or *चिल्लम chilam*. In South Bhagalpur *पोंगी pongi* is a temporary pipe made of the leaf of a tree. In South-West Shahabad *दम्मी dammi* is a wooden pipe used by travellers, and *दमदमाचा damdamācha* a pipe used by women.

473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is *गुर्गुरी gurguri* when the smoking stem is joined to a tube rising from the brass bowl, and *गर्गारा gargara* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is *फरन्ही pharsi*. The tube arrangement for carrying the



A collection of pipes.

- | | | |
|-------------------------------|----------------------------|-------------------------------------|
| 1. <i>Penchdār gargara.</i> | 5. <i>Simple chaugāni.</i> | 9. <i>Bubble-bubble or mariyar.</i> |
| 2. <i>Satak or penchodān.</i> | 6. <i>Arhāt khāmān.</i> | 10. <i>Tharhiya.</i> |
| 3. <i>Jilbiya kulphidār.</i> | 7. <i>Simple gargara.</i> | 11. <i>Kohmidār.</i> |
| 4. <i>Kulphidār chavodni.</i> | 8. <i>Phatak pench.</i> | 12. <i>Gowriya.</i> |

bowl is the same in principle as in the cocoanut kind. The difference is in the smoking-stems (नेचा *naicha*).

Of these there are—

- (a) कुलफीदार *kulphidār*, that with joints (कुलफी *kulphi*), allowing the mouth-piece to be moved in any direction. A केहनीदार कुलफी *kehanidār kulphi* is a joint like an elbow, and a जिलेबिया कुलफी *jilebiya kulphi* is a twisted joint.
- (b) अर्धा खम्हा *arhāi khamha*, that with two large bends and one small one.
- (c) डेर खम्हा *derh khamha*, that with two bends.
- (d) ठरिया *tharhiya* or ठरिया *thariya*, with a short straight stem—used only by poor Masalmāns.
- (e) चौगानी *chaugāni*, the simplest kind—used by the poor.
- (f) गौरीया *gauraiya*, a simple kind, made of pottery.
- (g) लटक *latak*, which bends downwards.
- (h) चलेदार *chhalledār*, ornamented with gold or silver rings (चल्ला *chhalla*).
- (i) सतक *satuk*, पेचवान *pechwān*, पेंचदार *penchdār*, or फतह पेंच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नेचाबन्द *naichāband* or नेचाबन *naichāban*) uses an awl, गज *gaj* or (in Patna) सोंच *sinkh*; a polishing-knife, छुरी *chhūri*; a pair of scissors, कैची *kainchi* or मेकराज *mekrāj*; a saw, चारी *āri*; and a pair of tweezers, मोचना *mochna*. He also uses तरन्ता *tarla* or reed, and चीन *chin* (*Panicum miliaceum*), a superior kind which comes from Sylhet.

475. For making the longest snake-like stems, पेचवान *pechwān*, a board (मक्का *takhta*), a string (दोरी *dori*), and a mould (कालिब *kalib*), are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानदार *pāndār* or मोरसा *morassa*. The silk work on it is सरसर *sarsar* or भरावट *bharāwat*, the flowered silk work on it बुटी *būti*, the silver work on it अल्फी *alphi*, and the ornamental cloth work, उल्टी चीन *ulti chin*.

CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनिवाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

477. In addition may be mentioned the पटका *patkan*, which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साँटी *sāti* in Champāran and Shahabad. The फटका *phatka* or फटकी *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him बाँधे धनुषी कान्हे बान, कहाँ चले दिल्ली सुल्तान *hāthe dhanuhi kānhe bān, kahān chale Dilli Sultān*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton-carder was equally frightened, but at length mustered courage to reply बन में रहना बन में खाना बड़े के बात बड़े पचवाना *bun men rahna, ban men khāna, bare ke bāt bare pahchāna*,—although he live and eat in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOE-MAKER.

479. The shoe-maker is मोची *mochi* or मोंची *monchi* in cities, and चमार *chamār* in the country. Among his tools are—

480. The thick iron pounder for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiya* north of the Ganges generally, also लहौंगा *lahaunga* to the west of that tract, and पिटना *pitna* in North-East Tirhut. In Patna, Gaya, and South-West Shahabad it is लोहङ्गा *lohanga*, and in the rest of Shahabad and in South Bhagalpur it is लेहौंगा *lehonga* or टिपना *tipna*. In South Munger it is सिंगठा *singtha*. The paste used is लेर *lei*, or to the south-east लै *lai*. In South-East Tirhut it is खरी *khari*. लसम *lasam* is a similar paste made of pounded boiled rice.

481. The knife for scraping the surface of the leather is in North-West Bihār रँपी *rāmpi* or रापी *rāpi*. In Tirhut, the west, and South-East Bihār it is also खुरपी *khurpi*. In Gaya it is खुरपा *khurpa*, and in Patna रम्पा *rampa*.

482. The large awl is सुतारी *sutāri*, with a variant सुताही *sutahi* in Gaya. To the east it is also लोखर *lokhar*, in Champāran लाँखर

lahkhar, and in South-East Tirhut चार *ar*. The awl with a hook at the end for sewing is कटरनी *katarni*. In South Bhagalpur it is डकना *takna*, and in South Munger टिपुनी *tipuni*. The medium-sized awl is मँहोला *manjhola* or मँहोली *manjholi*.

483. The *horn* for grease is सिङ्गा *singa*; south of the Ganges, it is also सिङ्ग *singh*.

484. The *last* is फरन्ना *pharma* or (north of the Ganges and the South-East) कलबूत *kalbūt*; south of the Ganges it is also, in Gaya, कालबूद *kalbūd*, and कलबूद *kalbūd* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परन्ता *partaha* (also in South Munger), or परन्ताहा *partāha* in Shahabad, and पची *pachchi* in the south-west of the same district. In South Munger they are कपचेरी *kapchheri*.

486. The *chisel* for paring the edges of the sole is खुरपी *khurpi*. The sort of wooden chisel for smoothing the surface of the leather is बेंगा *benga* to the east, बेऊंगा *beūnga* north of the Ganges, or बेचोंगा *beonga* or बेचोंगी *beongi* elsewhere south of it. In South Bhagalpur it is पेकन *pelan*.

487. A wooden *block* for beating the leather is हॉमर *hāmmar* in South Munger and Gaya and घामन *ghāmanr* in South-West Shahabad. The *block* on which the leather is out is पिहिआ *pirhiya*, or in South Bhagalpur सिला *silla*, and in Saran पिरनी *pirhi*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गरेरी *gareri* south of the Ganges and भेंरिहार *bhenrihar* north of the Ganges; also in East Tirhut मरार *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *okhar* south of the Ganges. North of the Ganges it is सिंजो *sinjoy*, also सिंजो *sinjo* in Tirhut and कमहार *kamhar* in Champāran. The supports for this beam are खुटी *khutti*, खूँटी *khūnti*, or (in Gaya and East Tirhut) खूँटा *khūntā*. In South-East Tirhut they are also गाली *gālī* and गली *gallī* or गलियारी *galiyāri* in Champāran. In Shahabad the left support is called बरनी *barni*, and the right hand one गाली *gālī*. In the same district the support furthest in front of him is धूरा *dhūra*, and in Champāran धूर *dhūi*.

490. The *beam* to which the web is fastened at the opposite end from the weaver is ओहारी *ohāri*. बें *ben* or बेंब *benw* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called **हथा** *hatha*.

491. The *movable sticks* placed at intervals to separate the threads of the web are **तगधारी** *tagdhari* in Tirhut and Sāran and **बैलठ** *bailat* elsewhere, except **बैलथ** *bailath* in Shahabad and **बरत** *barat* in Champāran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are **चपनी** *chapni*; also in South-West Tirhut **फाठी** *phatthi*.

493. The wooden *scraper* for removing knots or excrescences from the thread is **खिखोरना** *khikhorna* or **खिखोरनी** *khikhorni* north of the Ganges, also **खिखोरना** *khidhorna* in Champāran. In Patna it is **खिखोरना** *khilorna*, and elsewhere south of the Ganges **खिखोरना** *khilhorna*.

494. The thick iron *needle* is **सूया** *sūa*, or in South Munger **सुज** *sūj*. The *shuttle* is **सरगाँ** *sargān* in South Munger and north of the Ganges, and **सेरङ्ग** *serang* or **सेरङ्गा** *seranga* south of it.

495. In Sāran and South-West Tirhut the **भाँड़ी** *bhānri* is a thick bamboo which is placed between the two threads of the warp. In Champāran it is **सासन** *sāsāt*, in South-East Tirhut **साँसर** *sānsar*, elsewhere south of the Ganges **साँसन** *sānsat*, and elsewhere **चोंगा** *chonga*.



CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called **पठना** *patwa* or **पठनेरा** *pathera*. In Sāran he is called **पठनेरी** *patheri*.

497. He uses the **कतरा** *katra* or **कतला** *katla*, a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is **बटनी** *batni* generally. The *small wooden reel* is **अण्ठी** *anti* or **चरक** *charakh*. An optional local name is **गडी** *gatti* in South-West Shahabad. **गोली** *goli*, or in Tirhut and South Munger **पेचक** *pechak*, is a ball of thread. The *winding-stick* is **तोली** *tili* in Patna, **बेलन** *belan* in Shahabad, and **लताँ** *latain* in North-West Bihār.

499. His *scissors* are **कैंची** *kainchi*. The *coarse needle* for smoothing roughnesses in thread is **सलार** *salāi*, also **ढकुचा** *takua* in East Tirhut, and **ढेकुचा** *tekua* in Champāran. The *ivory smoother* is **मठार** *mathār*,

or in Sāran सठरन्ना *matharna*. The large darning-needle is सूया *sūa*. The fine needle is सूई *sūi*, also ननमुहिवा *nanmuhiya*.

500. The iron hook with a ring which goes round the toe is अँकुरा or अँकुरा *ankura*, also अँकुसा *ankusa* and अँकुसी *ankusi* in Gaya and North-East Tirhut. This hook is supported on a stand called थून् *thūnu* in Patna, थौना *thauna* in Gaya, थला *thalla* in South-West Shahabad, थौना *dhauna* in the rest of the district, and थम *tham* to the east generally.

501. The drum off which the thread is wound is परेता *pareta*, परता *parta*, or परती *parti* in North-West Bihār. The bamboo frame on which the thread is wound is नटवा *natwa* or लटवा *latwa*. In Patna it is नटार *natāi*, and in Gaya and the South-East नेटवा *netwa*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जारदोज *jardej* or (south of the Ganges) कारचोबी बाबा *kārchobiwāla*, and he makes embroidery (कारचोबी *kārchobi*) on the कारचोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर *samser* or (in Gaya and the west) समसेरक *samserak*, and the other तीली *tili* in Patna, फरद *pharad* in Gaya and Sāran, and पट्टी *patti* in Shahabad.

503. The small needle is सूई *sūi*, and the sewing-awl सुतेमान *sutemān* north of the Ganges, सुतवान *sutwān* in Gaya and Shahabad, सूया *sūa* or बरि सूई *bari sūi* in Patna, Gaya, and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रँगरेज *rangrej*, in opposition to the रँगसाज *rangsāj* or painter. In North-West Bihār he is called रँगरेजी *rangreji*.*

505. He uses a vat or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माठ *māth*. In Shahabad it is चोंड़ *chhonr*, and in the south-west of the district कुड़ा *kunda*. In Gaya and East Tirhut it is कुँड़ *kūnr*, and in South Bhagalpur and East Tirhut गोली *golī*.

* This word is often confounded with the word अँगरेजी *Angreji* 'English'; and in jest, or when speaking facetiously, the English in India are called रँगरेज *rangrej*, or 'dyers.'

506. His *half-round pot* is **अथरा** *athra* or **नाद** *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called **कराही** *karāhi*. In Patna and Gaya it is **हाँरी** *hāuri*, and in South Bhagalpur **करहारी** *karhāi*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is **मंजी** *mānji* or **मञ्जी** *manji* generally. In South-West Tirhut it is **मिरला** *mirla*, in North-East Tirhut **जोरी** *jhori*, in Gaya **मंजी** *mānji*, and in South Bhagalpur **चमल** *chammal*. The string tied to the cloth is **कसन** *kasan*, and the cloth with the dye inside it in South Munger and Patna **फुलगरना** *phulgarna*.

508. The *stirring-stick* for mixing the dyes is **दन्दी** *dandi*, or in South Munger **दन्ता** *danta*, in South Bhagalpur **टेकनी** *tekhti*, and in North-East Tirhut **लरना** *larna*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is **रंगराज** *rangsāj*, as distinct from the **रंगरेज** *rangrej* or dyer. He uses two kinds of *paints*—one **अस्तर** *astar*, which is a paste made up with chalk and gum, and the other **रोम** *rojan*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (**कालेगर** *kalaigar*) uses a *bellows*, called **भाथी** *bhāthi* south of the Ganges and in East Tirhut; elsewhere it is called **धौकनी** *dhaukni*. Another name current south of the Ganges is **प्रक-पन्ना भाथी** *ekhatthu bhāthi*. The two sticks used as handles are north of the Ganges and in South Munger **हत्थी** *hatthi* or **हत्था** *hattha*, and south of it, and also in Tirhut, **दन्ता** *danta*. In South-East Tirhut they are also **हत्था** *hattha*. The bamboo pipe is **चोंगा** *chonga*, also in North-West Tirhut **नरोबा** *naraua*, in Gaya and Shahabad **नराऊँ** *narāūn*, and in South Bhagalpur **चोंगी** *chongi*.

511. The *solder* is **रंगा** *rānga*, and the soldering-iron **कैया** *kaiya*. He also uses cotton-wool, **रुई** *rui*, and pincers, **सरसी** *sarsi* or **संरुसी** *sanrsi*. The **ठिकड़ा** *thikra* or **खोरिया** *khoriya* is the flat tile for melting the solder.

512. The *tin-cutter* is **कैची** *kainchi*, and he also uses the small *hammer*, **हथौरी** *hathauri*, and the *compasses* **परन्काळ** *parkāl*. The *tin-scraper* is **नेहनी** *nehni* or **लेहनी** *lehni*; also **खुरचुनी** *khurchuni* in South Bhagalpur.

513. The *sabara* *sabra*, *sabari* *sabri*, or (in South Bhagalpur) *बाबल* *sabal*, is a small kind of *anvil*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is *सोनार* *sonār*, or in Gaya *सोनी* *soni*. In Champāran and North-West Tirhut he is *सोनगहुआ* *songarhua* *sonār*.

515. Amongst his implements are the *tongs*, which are *संझा* *saursa* or *संझी* *sanrsi*.

516. The *pincers* have various names. Large pincers are *चिमटा* *chimta* in South-West Tirhut, also *सेहना* *sehuna* generally to the west; *सोहना* *sohna* to the east and in Gaya, and *चूँटा* *chūnta* in Patna. Smaller ones are *चिमटी* *chimti*, *सेहनी* *sehuni*, *सोहनी* *sohni*, or *चूँटी* *chūnti*. Another kind is *गहवा* *gahua*, which are the large pincers. Nippers are *गहरी* *gahui*, or in South Bhagalpur *गहली* *gahuli*. The *कगमुहो* *kagmuhin* are nippers twisted at the head for holding the crucible in the fire. These may also be called *बगसंझी* *bagsanrsi* in North-West Bihār and *बगमुहो* *bagmuhin* in Tirhut and Champāran.

517. The *wire drawing-pincers*, and the perforated wire plate is *जन्नी* *jantri* south of the Ganges, in North-West Bihār, and East Tirhut, *जैनी* *jaintri* north of the Ganges generally, and *जतरनी* *jatri* in Champāran and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is *तेकुली* *tekuli* to the north-west, *तकुआ* *takua* to the east and south-west, *तेकुआ* *tekua* in Sāran, Patna, and Gaya, and *तेकुरी* *tekuri* in South Bhagalpur.

519. The *compasses* are *परकाह* *parkāl* or *कम्पास* *kampās*, or in South-West Shahabad *चालांकी* *chalānki*.

520. The *chisel* with a round knob for embossing circular ornamentation is *खलनी* *khalni*, or in Tirhut *खोलनी* *kholni*.

521. The *cold chisel* is *छेनी* *chheni*, and a smaller variety is *कलम* *kalam* south of the Ganges.

522. The *cutters* are *कैची* *kainchi*, and also to the south, except Patna, *कतारनी* *katarni*.

523. Amongst *hammers* *हथौरा* or *हथौरा* *hathaura* is the largest. The medium-sized is *मरिया* or *मड़िया* *maria*, with a variant *मरेया* *mareya* in North-East Tirhut; in Gaya it is *मठरनी* *matharni*. The smallest

is गोल्मुहान् *golmuḥān* or गोल्मुहिन *golmuḥin*; another name is खोलमरिया *kholmariya* in East Tirhut.

524. The small pointed *anvil* is समन्दा *samdān*. The curved anvil is एकवार *ekwāi*, or in East Tirhut एकाई *ekābe*.

525. The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कंसुला *kansula* in North-West Bihār, कंसला *kansla* in East Tirhut, कौंसला *kānsula* in South Tirhut, कौंसला *kānsla* in South-West Bihār, and कसला *kasla* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहार *niḥāi*, or in Champāran and North-East Tirhut नेहाय *nehaē*, and नहार *nahāi* in South-East Tirhut. In South Bhagalpur it is लिहार *lihāi*.

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Sāran and South-West Shahabad. In Champāran and West Tirhut they are टेहा *theha*. In Shahabad they are एकठा *ektha*. In Patna, Gaya, and Tirhut they are परकठ *parkath*, and in South-East Tirhut also पिरगिठी *pirgithi*.

528. The *blow-pipe* is बकनार *baknār*, or in Sāran बकनल *baknal*.

529. The hollow *cane for blowing up the fire* is नारी *nari*, with local variants नारी *nāri* in Gaya, लारी *lāri* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi*. The *fireplace* is अंगेठा *angaiṭha* north of the Ganges and अंगेठा *angetha* south of it. Another name for this last is बोरन्ही *borsi*. The *fan for blowing up the fire* is पन्हा *pankha* or पन्ही *pankhi*; also in South-West Shahabad it is बेनियाँ *beniyān*. In North-East Tirhut भट्टी *bhatti* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is चढ़िया or चरिया *ghariya*. It is made of a mixture of clay and rags called in Shahabad कपनौट *kampraut*, and in Champāran कपनौट *kapraut*.

531. An *ingot* not beaten out is कामी *kāmi*, or in Gaya एकवार *ekwāi*. In Sāran it is थक्का *thakka*, in Champāran and North-West Tirhut चल्की *chhalki*, South-East Tirhut गद्दी *gaddi* or थोक *thak* (also in South Munger), in South Bhagalpur थोक *thauk*, and in Tirhut generally except the north-west चिल्की *chhilki*. A block of silver beaten out flat is चौरसा *chaursa*.

532. The iron *ingot mould* is परगघन्नी *pargahni* to the west and परघन्नी *parghani* in Patna and Gaya. In East Tirhut it is धारा *dhāra*, in Sāran कम धारा *kam dhāra*, and in South Bhagalpur नाही *nāhi*.

533. The *moulds* of various sizes into which metal is beaten are कठकिरा *katkira* north of the Ganges, कठकिरा *kathkira* south of it to the east, ठसा *thassa* in Sarān, and ठप्पा *thappa* in Gaya and Shahabad. In Shahabad similar moulds are बहका *bahka*, लहरिया *laheriya*, गोकुल *gokhlu* (also in South Bhagalpur), and मोतिया *motiya*. To the west राहतवार *rahatwār* is a mould in which round articles are beaten into shape, and गुंजरौ *gunjri* is a similar smaller one. In the same tract पगरी ठसा *pagri thasa* are milling moulds, such as those in which the edge is given to a rupee. These last are called in South Bhagalpur खीरा बिछी *khira bichchi*, बाँह *bānh*, or पगड़ा *pagra*.

534. *Pattern stamps* for ornaments are ठोंसा *thonsa* in Shahabad, ठासा *thāsa* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and चप्पा *chhāpa* in South-West Shahabad and South Munger.

535. The कटोरी *katori* is a box or cup for holding scraps of silver. In North-East Tirhut it is called दिबिया *dibiya*, and in Tirhut and to the east सितुहा *situha* or रंगेहरौ *rangehri*.

536. The *polishing-brush* is बरौंची *baraunchhi*. In South-East Tirhut it is also called कुचौ *kuchchi*. The polishing stone is ओपनी *opni* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasauti*. A *jeweller's wages* is गढ़ाई *garhāi*.

CHAPTER XIX.—THE LAPIDARY.

538. The lapidary is बहाक *hakkāk*, or in South Bhagalpur मोहली *mohli* लोहार *lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकर सान *chakar sāl*, made of corundum powder and lac. The bow for turning this is कामाना *kamāna* or (to the west) कामनी *kamāni*. Its props are खूँटा *khunta*, देवाली *devālī*, or एकठा *ektha*. Its wooden axle is साँखा *sānkha* in Patna and Gaya, लट्टु *lattu* in Shahabad, and कून *kūn* to the east.

539. The *agate burnishers* are घोंटा *ghonta*, and the round ones सिल्ली *silli*; the *pincers*, चूँटी *chūnti* in Tirhut, Patna, Gaya, and the east, चिमटा *chimta* in Sarān, and सेहनी *sehuni* in Shahabad; the iron *graver* is सलार *salāi*; the *cutters*, कैची *kainchi*; the small *hammer*, खौरी *kathauri*; the *anvil*, निहाई *nihāi*; the *pincers*, सँहनी *sanrei*; and the revolving *awl* जिला सान *jilā sāl* or खर सान *khar sāl*.

CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरकन *moharkan*, and he uses a machine called a चरक *charakh*, of which the principal portion is a revolving awl, बरमा *barma*.

541. The hammer which he uses is मथनी *mathni* or मरिया *mariya*; the stone to which the metal to be engraved is fastened is डेमा *dhema*; and the diamond pen is कलम *kalam*.

CHAPTER XXI.—THE GOLD-WASHER.

542. The gold-washer is called निचरिया *niyariya* or निचरिया *niyāriya* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोवा *sandhoa*, and South Bhagalpur निवार धोवा *niyār dhōa*.

543. He uses the कठरा *kathra* or wooden pan for washing the ashes of jewellers' shops. Another name current in Patna and Gaya is कठौनी *kathauti*. The ashes are निचारा *niyāra* or नेचारा *neāra*, and they are collected by a scraper, खुरपा *khurpa*, and a broom, कूची *kānchi* or मूठा *mūtha*. South of the Ganges the पखुरी *pakhuri* is an iron instrument for collecting the ashes.

544. His sifting-pan is चहन *chhattan*, or in Patna and Gaya धकना *dhakna*. In South Bhagalpur it is चौहटा *chauhatta*.

545. His bellows are नाची *bhāthi*; his blow-pipe, बकनार *baknār*, or in Shahabad बकनल *baknal*; and the earthen pipe of the vessel which remains in the fire, सुसवा *suswa* north of the Ganges and सूसा *sūsa* south of it. In Saran it is also नरौसा *narāua*.

546. His pincers are सँकसी *sanrsi*, or in North-West Tirhut सनसा *sansa*; and the iron stirrer सौक *sānk* north of the Ganges and सौक *sānk* south of it. Another name for the latter is सलार *salāi* in North-West Bihār.

547. The earthen crucible is घड़िया or घरिया *ghariya*, also डोब *dob* in Patna and Gaya and अडा *adda* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglauti*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुनहर *punhar*.

CHAPTER XXII.—THE BRAZIER.

548. The brazier is *ठहरा thathera*, but in Shahabad he is also called *कसेरा kasera*, which properly means a brass-founder. In North-East Tirhut he is *ठहरि thatheri*. He is famous for his powers of swindling, as in the proverb *ठहरि ठहरि नहिं बदन्हा चोष thatheri thatheri nahī badla hoy*,—braziers don't traffic with each other (for if they did, it would be diamond cut diamond).

549. He uses the *बिहार nihāi* or *नेहाय nehāē*, or *anvil*. In East Tirhut this is also called *लेहाय lehāē*, and in Patna, Gaya, and South-West Shahabad *पथल pathal*. The *समन्दां samdān* is the pointed anvil, which is also called in Gaya and Shahabad *एकवार ekvāi*. The *सबरा sabra* or, in the south-east *साबर sābar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is *चौका chauka* south of the Ganges and *बगलभरुआ bagalbharia* north of it. South of the Ganges the *गेरिया geriya* (Gaya) or *दुगोड़ी dugori* (west) is a sort of wooden anvil or block. The *गोली सबरी goli sabri* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called *गोल्साबर golsābar*. The *खरवे kharwe*, or in Shahabad *दबन्हा dabtha*, is a kind of anvil on which hollow vessels (*गगरा gagra*) are hammered out. It stands on the two-legged *दुगोड़ी dugori*, also called *खराट kharāt*.

550. The cutters are *कैची kainchi*, also *कात kat* in Gaya and North Tirhut.

551. The stirrers are—(a) for stirring solder, *कैया kaiya* south of the Ganges and *सारा sarāi* north of it; also *लोपन lopan* in East Tirhut: (b) the iron stirrer for mixing up the flux, *पन्देनी pandeni* north of the Ganges and Gaya, *पेनेनी peneni* in Shahabad, and *पन्काठी pankāthi* (of wood) in South Bhagalpur.

552. The pincers are *सन्सी sansi* or *सँदसी sansei*, also *गहुआ gahua*; the file *रेती reti*, and the hammers *हथौरा hathaura* or *हथौरी hathauri*, also *मथन्हा mathna* north of the Ganges and to the west, *मरिया mariya* in East Tirhut, and *घन ghan* in North-East Tirhut.

553. The vessel for holding the flux, *सोहागा sohāga* or *पापन pān*, is *कटोरी katori*. In South Bhagalpur it is *पन्वाला panwāla*.

554. The bellows are *भाथी bhāthi*; the crucible, *कड़िया or चरिया ghariya*; the tongs, *सन्सी sansi*; and the perforated cover for the crucible, *ओहार ohār* north of the Ganges, South Munger, and South-West Shahabad; also *जॉय jhāmp* in South-East Tirhut and South

Munger, *झाँपन* *jhāmpan* or *झाँपना* *jhāmpna* in Patna and Gaya, *चिपौना* *chhipauna* elsewhere in Shahabad, and *करनहार* *karhāi* or *मुन्दन* *mundan* to the east.

555. The *mallet* is *मुंगरी* *mungri*. The *scales* are *तराजू* *tarāju* or *तरजू* *tarjūi*. The *polisher* is *छोहनी* *chholni* or *लेहनी* *lehni*. In South Munger it is also *नेहनी* *nehni*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is *कसेरा* *kasera*, and in Gaya also *तन्हेरा* *tamhera*.

557. He uses *moulds* of various kinds, called *साँचा* *sāncha*, or in Shahabad *कमधरना* *kamdharṇa*. His *lathe* is *खराद* *kharād*, or in Shahabad and South-East Bihār *कुन्दा* *kund*. His large *pincers* are *सँकसा* *sanṛsa* or *सकसा* *sansā*. His *crucible* *घरिया* *ghariya*, of which the mouth is *मुँह* *munh*. His broad *chisel* is *चौरसा* *chaurṣa* or *चौरसी* *chaurṣi*, also *लेहनी* *lehni* in Shahabad and *छेनी* *chheni* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (*काँसा* *kāṁsa*) bangle-maker (*ठठेरी* *thatheri* or *ठठेर* *thatherar*) makes *बाँधी* *bāñhi*, which are brass bangles worn by the lower classes. To the east they are called *बतिसी* *batisi*, and in South Bhagalpur *बस्ती* *basti*. When a number of these are worn, those at each end are called *बन* *ban* or (South-East Tirhut) *कचरुकी* *kachrukhi* and (Saran) *कतरी* *katri*. Of these the one highest up the arm is called *पगुआ* *agua* or *पनेआ* *agela*, and that nearest the hand, *पछुआ* *pachhua* or *पछेआ* *pachhela*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

560. *नेहाय* *nehāy*, the anvil; *हथौरी* *hathauri*, the hammer; *सँकसी* *sanṛsi*, the pincers; *रेती* *reti*, the file; *छेनी* *chheni*, the cold chisel; *भाँधी* *bhāñhi*, the bellows; *घरिया* *ghariya*, the crucible; and *धाड़ा* *dhāra* or *साँचा* *sāncha*, the mould, in which *कामी* *kāmi* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the *सीसा धरेवाला* *sisā dharewāla* or glass-manufacturer; the *मनिहार* *manihār*, who makes glass bangles; and the *धुरिहार*

or बुड़िहार *churihār* or बुड़िया *churiya*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called बड़ो *bhatthi*, of which the opening through which the melted glass is removed is बारा *bāra* north of the Ganges, मोहरा *mohra* in Shahabad, and elsewhere दरवाजा *darwāja*. This is closed by a cover called अलवारी *alwāri* north of the Ganges and in South Munger, ओलवारी *olwāri* in South-West Shahabad, हथौना *dhapauna* in Shahabad, and elsewhere जपना *jhapna*.

563. The earthen *crucible* is ठिकर *thikkar* or ठिकरा *thikra* generally, also कड़ाही *karāhi* in South-East Tirhut, and दिबरा *dibra* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करगुल *karchhul*. The iron *hook* for taking out the glass is अंकुरी *ankuri* or अंकुरा *ankura* in Patna and the west, अकुरा *akura* in South-East Tirhut, हथ अकुरी *hath akuri* in South Tirhut, हथ अकुरी *hath ukri* in South Bhagalpur, and धरनी अकुरी *dharni akuri* in Champāran. The instrument for turning the glass in the crucible is अकुरा *akura* generally, and कलछुला *kalchhula* to the west.

565. The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थर *patthal* north of the Ganges, and पथरी *pathri* south of it. The *mould* with a handle for shaping the bangle is कालबुत *kālbūt* north of the Ganges, and कलबुद *kalbud* or साँचा *sāncha* south of it. The handle of this is सरकन्दी *sarkandi*.

566. The long iron *poker* on which the glass is melted is सलान *salāg*; the flat iron instrument for shaping the ring is माला *māla*; and the instrument for widening the ring to the required size बेधवार *bedhwār* in North-West Bihār, बधवारी *badhwāri* in Patna and South Tirhut, and बधरना *badharna* south of the Ganges. The छोटी बेधवारी *chhoti bedhwāri*, &c., or छोटी अकुरी *chhoti akuri*, is the instrument for taking the ring off the mould. In South Bhagalpur it is गारानी *gharanni*.

567. *Other instruments* used by the glass bangle-maker are ठिकनी *tikthi*, which are bamboo slips for holding the bangles in the fire; पन्नी *panni*, leaves of solder; फोकाठी *phokāthi* (Gaya and South Bhagalpur), फौफो *phonphi* (West Tirhut and South-West Shahabad), or नारी *nari* (Patna, South Munger, Tirhut, and rest of Shahabad), which is the pipe for blowing up the fire; the अंगेठा *angetha* or अंगेठी *angethi*, which is the fireplace; and चूँटा *chūnta* (Shahabad), चुन्टा *chunta* (Tirhut, Gaya, and South Munger), चुन्टी *chūnti* (South Bhagalpur), or चिमटा *chimta* (generally), which is the pincers.

568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiya*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and, gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of:—*समन चुरिया ज गढ़ें ज्यों हस्ती के दंत, बांह पकड़ि रस लेत हैं, बैठे देखें नन* *Samman Churiya ù garhen jyon hasti ke dant, bānh pakari ras let hain, baithe dekhē kant*,—Samman the bangle-embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is *साँचा sancha* (Tirhut and the south-east), *करेली कटना karaili katna* (Champāran), *ठप्पा thappa* (South-West Shahabad), and *चापा chhapa* (Tirhut and elsewhere in Shahabad). In Champāran and South-West Tirhut *तोगर togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (*लाक lakh* or *लाह lah*) bangle-maker is *लहेरी laheri* or *लाहेरा lahera*. He uses a block of wood with a handle, on which the bangles are fitted, which is called *कुन्दा kund*; a *साँचा sancha*, which is a brass mould for embossing ornaments; and a *चुबुकी chubhki* (and also to the east *चुबुनी chubhti*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is *नारी nari* or *नरि nari*, also *फुकाठी phukathi* or *लारी lari* in South Bhagalpur and *फुकाठी phukathi* in North-East Tirhut.

571. A bangle, whether of glass or lac, is *चूरी chūri*. The latter variety is also called *लाथी laithi*. Of these the thickest, or keeper, which prevents the thinner ones slipping over the hand, is *कंगनी kangni*. The end bangles of a set are *बन्ध band*, or in South Bhagalpur *लरना larna*, and the intermediate ones *सुरकी surki*, and in South Bhagalpur *पहता pahta*.

CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हरा *kumhra*; in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परम्बापत *parjāpat*. In Shahabad he is कुम्हार *kumhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचिन सूते कुम्हरा, मटिया नठ से जाय चोर *nichint sūte kumhra, matiya na le jāy chor*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumhaini* or कुम्हैन *kumhain*, as in the proverb तेली बैल ला कुम्हैनि सति *тели बैल ला कुम्हैनि सति teli bail la kumhaini satti*,—for the sake of the oilman's ox, the potter's wife has become *suttee*, i.e., she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk*, which is turned by a stick, चकैठ *chakaith*, or in North-East Tirhut चरि *chhari*, on a peg, which is कीला *kila* or किला *killa* to the west, and खूँटी *khūnti* or खुट्टी *khutti* to the east. In South Bhagalpur it is, however, सिंहा *silla*.

574. The implement for mixing the clay is लेहसुर *lehsur* north of the Ganges and लहसुर *lahsur* south of the Ganges generally. In Shahabad it is कटनी *katni*, and in South Bhagalpur पाटा *patta*.

575. The *rammer* for consolidating the clay is पीटन *pitan* when made of wood; when made of earthenware it is पीड़ *pinr* north of the Ganges generally and in Shahabad, पिहौर *pirhaur* or पिंदरी *pinrhuri* in Patna, and पिंदुर *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinauri*. The clay is smoothed with an instrument called मिलौना *milauna* north of the Ganges and in South Munger, and also मजनी *majni* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *athri* generally. Other names are कठथरी *kathathri* in Patna and करथरी *karthari* in South Bhagalpur. The pots when ready are severed from the wheel by a string called चेवन *chhevan*; also चौनी *chhauni* in Patna and चेवनी *chheuni* to the east. In South Bhagalpur it is चेवनो *chheuno*. Another name is कमठी *kanthi* in North-West Tirhut. The संचा *sancha* or साँचा *sāncha* is a mould used in making tiles.

577. The *kiln* is आवा *āwa*.

578. The *clay-pit* has many names, viz. चुआँ *chūān* (South-West Tirhut), खंरार *khanrār* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मटखाना *matkhana* (South-West Shahabad and Tirhut), मटखाना *matkhanna* (South Bhagalpur), मटकोर *matkor* (Patna and South

Munger), and मटिहार *matiyār* (South-East Tirhut). Other names are कोहङ्गर *kohanrgar* in Sāran and मटखम *matkham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चकवर *chakwar* in the north-west; also चख्वाणी *athwāni* in North-West Tirhut, चख्वाणी *hathwāni* in Gaya and South-East Tirhut, and कदेठ *kadaith* in South Munger. In South Bhagalpur it is चकोड़ी *chakori* or चख्वाणी *hathpāni*.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतख्वाज *atasbāj* or आतख्वाज *atashbāj*. In Shahabad and South Bhagalpur he is रावदख्वाजा *rawdixwāla*. In South Bhagalpur गोंड़ी *gonri* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone*, which is चक्की *chakki* to the west and in South Bhagalpur, and जान्ता *jānta* in Tirhut and to the east; also in East Tirhut चकरी *chakri*. In South-West Shahabad it is सिख *sil*.

582. His *ramrod* for ramming the powder is कलबुद् *kalbud* generally, with a variant कलाबूत *kalābūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumba*, and in South-East Tirhut optionally सुम्हा *sumha* when made of iron. In Sāran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकड़ा *kholakra*, and in South Bhagalpur also खोलनी *kholni*.

583. His *saw* is आरी *ari*; his *knife*, छुरी *chhūri*. A flat heavy one is बाँकी *bānki* in Sāran and Champāran, बाँक *bānk* in Shahabad, दाब *dab* in Tirhut, and दबिया *dabiya* also in the north-east of the same district. His *awl* is बरमा *barma*, and his *file* is रेतो *reti*.

584. His wooden *platter* is कठरा *kathra* to the west, अन्था *athra* in Tirhut, Gaya, and South-West Shahabad, कठौती *kathauti* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कड़वार *karhāi* in South Bhagalpur.

585. Among the fireworks which he makes are—

- (a) The hand *Catherine wheel*, चरकी *charkhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *rādhe chakkar* (South-East Tirhut), or चकरवान *chakarvān* (Shahabad).

Of these, the pipes in which the powder is placed are नाल *nāl*, or to the east लाल *lāl* or लाला *lāla*, and in South Munger नाला *nalla*. The pipe in which the axle works is also called नाल *nāl*, &c., as above; also पुली *pulli* in South-West Shahabad, कुल्फी *kulphi* in South Bhagalpur, and in South-East Tirhut दानियाली *daniyāli*. The axle itself is मकरी *makri* or चुचु *chhuchchhi* north of the Ganges generally, and also फोंफी *phonphi* to the west. The spokes and rim of the wheel are धाँचा *dhāncha* to the west or धंचरी *dhanchri* in Saran, ठाट *thāt* in Tirhut, मङ्गरी *marri* in South Munger, and मेङ्गरा *menrra* in South Bhagalpur.

- (b) There are various kinds of *bombs*: amongst them are चुचम्पा *bhuchampa* or चुचम्पा *bhuchappa* (north of the Ganges) or चुई चम्पा *bhuin champa* (south of it), चमार *andār* (generally), कुल्हिया *kulhiya* (north of the Ganges) or लौकी *lauki* (east generally), बमगोला *bamgola* (generally) or गोला *gola* (Champāran and North-East Tirhut), तराका *tarāka* (south of the Ganges), नास पाल *nās pāl* (generally), दाँतुआ *dāntua* and तोरना *torna* (Shahabad). A long kind of bomb is north of the Ganges चक्का *chakka*.
- (c) The *balloon* is पेढारा *petāra* south of the Ganges, and पेढाहा *petārha* or गोबारा *gobāra* north of the Ganges, to the west. In North-East Tirhut it is उरगना पेढाहा *urā petārha*, and in South-East Tirhut उरन पेढाहा *uran petārha*.
- (d) The *rocket* is हवाई *hawāi* or अस्मान तारा *asmān tāra*; also चहरी *chhari* in North-West Tirhut. In South-West Shahabad, Saran, and Champāran बान *bān*, and in North-East Tirhut जङ्गी बान *jangi bān*, is a species of rocket.
- (e) The *Roman candle* is मङ्गताबी *mahtābi* generally, also दाँती *dasti* north of the Ganges and गल्लर *gallar* in Shahabad and East Tirhut.
- (f) Other fireworks are मङ्गताब *mahtāb*, खजूर *khajūr*, किला *kilā* (a miniature fort, of which the bastions are बुरजी *burji*), गज सितारा *ganj sitāra*, कदम गाछ *kadam gāchh*, चादर पड़ाकेदार *chādar parākedār*, सादा चादर *sāda chādar*, चादर *chādar* or (East Tirhut) सासन के टाँही *sausan ke tatti*, चाँद चरन्गी *chānd charkhi*, पटेबाज *patebāj*, किरिन *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, कुहुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebi* (South-West Shahabad), मुरगा *murra* or मुरगा *murha* (South-West Shahabad and Gaya), चन्दर कला *chanddar kala* (South West Shahabad), पटाका *parāka* or (South-West Shahabad) पटाका *patākha* (Chinese crackers), मूरा *mūrha*, दीपक *diyak*, जूही *jūhi*, रसपाक *raspāl* (Sāran and Champāran), अरदाना *ardāna* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटबाज *natbāj* or लरत देव *larat deb* (fighting monsters), कैत बाज *kait bāj* (a round rocket), फारसी गोला *phārsi gola*, टट्टी लौक फर *tatti hlu phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पचरखी *pancharkhi* (Shahabad), चौनाना *chautāna* (Shahabad), हजार बीन *hajār bin* (Shahabad), चौघड़ा *chaughara* (Shahabad), हुलुक *huluk* (Shahabad), and बगसा *batāsa* (Patna), which is also called अंगारी *angāri* in Shahabad. In South Bhagalpur लौकी *lauki* and पडुका *paduka* have been noted.

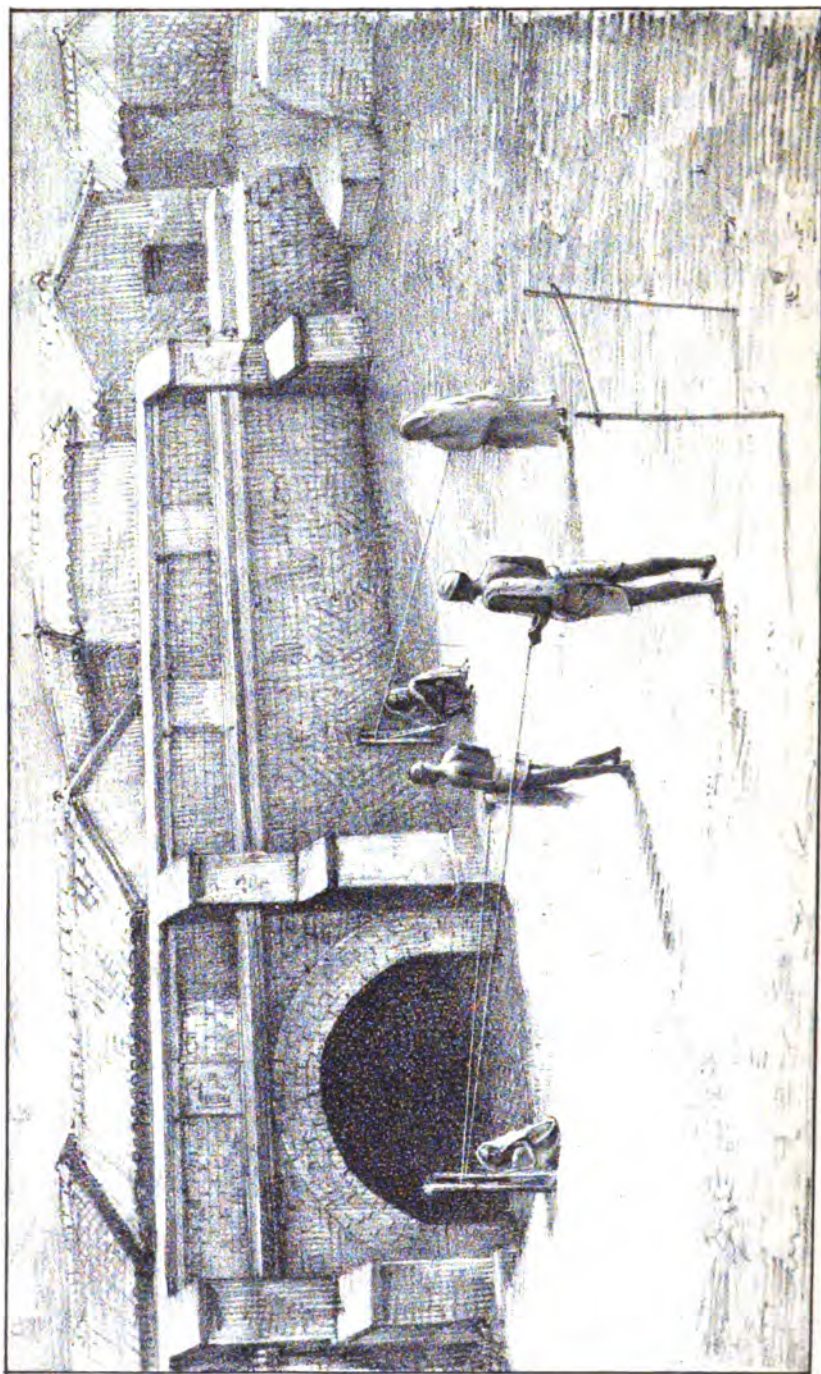
CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihār दफन्दरी *daphdari*, and in East Tirhut दफन्दरी *daphtari*. In South-East Tirhut he is also called कागजी *kāgji*. South of the Ganges he is जिल्दबन्द *jildband*, or in Shahabad जिल्दबन्द *jildgar*.

587. His screw-press is चिकना *sikanja*. Another kind of press is मकरी *makri*. The wooden boards for putting between the books in the screwpress are तकता *takhta* or (in Patna and South Bhagalpur) तकती *takhti*. In Shahabad and North-East Tirhut they are पटरी *patri*; in South-East Tirhut, पिदिवा *pirhiya*; and in South-East and North-West Tirhut, निष्करगदा *nishkarda*.

588. The paper-cutter is कतरनी *katarni*, or (in Champāran) पार *pār* or पार *bār*. The scissors are कैची *kainchi*, or in North Bihār also मेकराज *mekrāj*.

589. The iron mallet is हथौरी *hathauri* or मारगौड़ *mārtaul*, and the awl सूना *sūna* north of the Ganges generally and in Shahabad and South Bhagalpur, सुराखी *surākhi* in Patna, सुलाखी *sulākhi* in Gaya,



A Native Rope Walk.

हुनारी *outāri* north of the Ganges, and टेकुआ *tekua* optionally in South-East Tirhut. The *needle* is सूई *sūi*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirki* in North-West Bihār and South-East Tirhut, चक्की *chakki* in Tirhut and Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakka* in Shahabad. Other dies for embossing are फूल *phul* or (optionally in Champāran and Tirhut) ठप्पा *thappa*; also जालार *jhālar*, जन्जीरा *janjira*, and दोस्तूनी *dostūti*.

591. The *cutter* for paring edges is जामा *jhāma* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रैती *reti*.

592. The wooden *tool for smoothing the binding* is चलेस *sales* (corruption of English 'slice'). It is also called तिल्ली *tilli* or तीली *tili*, and in East Tirhut कमची *kamchi*.

593. The *leather-scraper* is खुरपी *khurpi*, also north of the Ganges चिल्ली *chhillni*. पत्थर *patthar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

594. The rope-twister is कंजर *kanjar* in North-West Bihār and Gaya, and चार् चैन *chāin* in West Tirhut. In Shahabad and Gaya he is रसबन्ता *rasbanta*. The art of rope-twisting is बटनार *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirni* or घिरनई *ghirnai*, also घड़ी *ghari* in South-West Tirhut. Of this the भौरनकली *bhaunrkali* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूंटी *khūnti*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लार *lar*, pass is called गढ़ाड़ी *garāri* north of the Ganges, गरारी *garāri* in Patna, गररी *gharri* in Gaya, and घिरनी *ghirni* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

596. The string used to move the machine is घिरना *ghirna*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हत्था चरक *hattha charak* and (south of the Ganges) मूठा *mūtha* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598. A simpler kind of machine is called चरख *charakh* or चरन्की *charkhi*. It consists of only a bent wooden handle, दण्डी *dandi*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599. The weaver's brush-maker is called कुंचबन्धवा *kunchbandhwa*. The brush is called कुंची *kunchi*, कुंच *kunch*, &c. (See Chapter on Weaving.)

600. He uses the सँचा *sancha*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokna*; and he has a flat piece of wood called पटरी *patri* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कामान *kaman*, or in North-East Tirhut कामठा *kamtha*, and its maker is कामगार *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The सिक्किलगर *sikilgar* or arms-cleaner uses a रन्दा *randa*, or in North-East Tirhut जाम *jhām*, which is a kind of plane for cleaning off rust; a गुल्ली *gulli*, a piece of hard stone for a similar purpose; कुरन *kurun*, a kind of stone powder. He also uses a सिंघौटा *singhauta* or polishing-horn, a मस्कली *maskali* or iron instrument, and गद्दी *gaddi* or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is *सूप* *sūp* or *कोलसूप* *kolsūp*. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut *मड़न्ना* *marra*. Other names are *कोनिया* *koniya* (North-East Tirhut) and *दगन्ना* *dagra* (see § 47) in Gaya, Champāran, and North-West Tirhut.

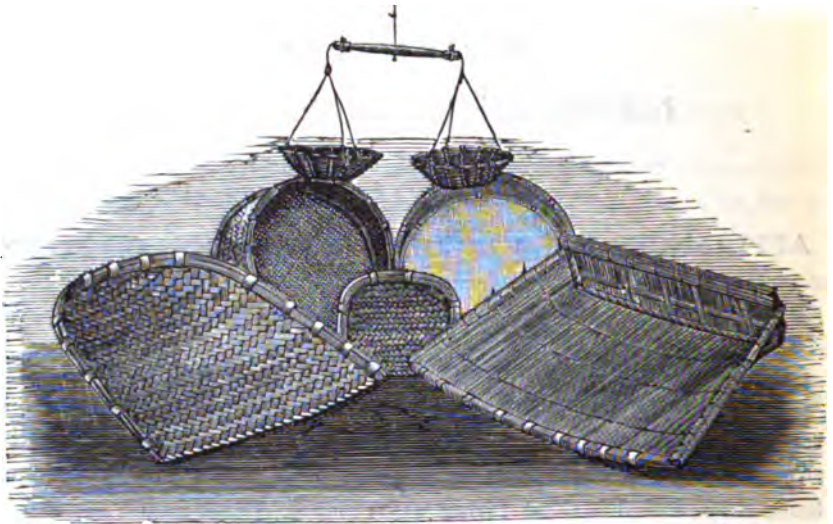
604. The *चलनी* *chalni*, or (North-East Tirhut) *चालनि* *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, *कोन पुखक भेलहुँ गाव, चालनि ले दुहावे जाव* *kon purukhak bhelāhuñ gāy, chālani lai duhāwe jāy*,—of what man have I become the cow: he has brought a sieve into which to milk me. Again, *चालनि दूसल रूप केँ, जनिका सहसर गोट छेद* *chālani tūsal rūp keñ, janika sahasar got chhed*,—the sieve, which had a thousand holes, sneered at the winnowing-basket, i.e. the pot called the kettle black.

605. The *चिलन* *chilcan*, or in Saran, Patna, and Gaya *चिलौन* *chilaun* or *चिलौद* *chilaund*, and in South Munger *चिलौन* *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are *आरसी* *ārsi* or *जङ्घा* *jangha*, both used in South Bhagalpur, and the latter in North-East Tirhut and the former in Saran.

606. The *चलना* *chalna* is a sieve for cleaning grain. Other names are *जरना* *jharna* south of the Ganges, *तरन्ही* *tarchhi* in Champāran and *गुरन्चलना* *gurchalna* (North-East Tirhut).

607. The *आंगी* *āngi* or *आंगिया* *āngiya* is a cloth-bottomed sieve for sifting fine flour. It is called *हंगी* *hāngi* in Gaya and *कपरन्दूर*

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, *आँची āng̥hi* is a leather sieve with very fine holes.



		Tarāju.	
Chalni.		Supuli.	Angi.
Kolsūp.			Sūp.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called *धँकी dhenki* or (in Shahabad) *धँका dhenka* or *देका dheka* and (in Sāran) *धँकुल dhenkul*.

609. The *pillars* on which the beam rests are *जङ्घा jāng̥ha* in North and East Bihār, *जाँघा jāng̥ha* in Shahabad, and *जँघिया jāng̥hiya* in North-West Tirhut. In Tirhut and the west they are *खूँटा khūnta*, in Patna and Gaya *खुण्टा khunta*, and in South Bhagalpur and South Munger *खुटा khutta*. In South-West Shahabad they are called *खम्बा khambha*.

610. The *peg* in the beam which crushes the rice is *मुसर mūsar* to the south and west, and *मुसरा musra* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Sāran another name is *पहारवा paharua*. In South Munger, Patna, and Gaya it is *समाठ samāth* or *समाँठ samānth*, and *समाँवा samaua* is the iron ferule round its tip.

611. The *axle* is generally **अखौत** *akhaut* or **अखौता** *akhauta*, local names being **मंज्या** *mānjha* in Champāran and North-East Tirhut, **बेलनी** *belni* in North-West Tirhut, and **दन्दा** *danda* also in North-East Tirhut. In Patna it is **रङ्गी** *ranki*, in South Bhagalpur **अस्कलार** *askalāi*, and in South-West Shahabad **सारा** *sāra*.

612. The *hollow wooden bed* in which the rice is crushed is **ओखरी** *okhri* north of the Ganges, or as a local variant **ओखर** *okhar* in North-East Tirhut and the north-west. **ओखरी** *okhri* and **भुन्दो** *bhundo* occur also in South Bhagalpur, and **उखरी** *ukhri* in South Munger. In South-West Shahabad it is **कान्दी** *kānri*, in the rest of the district **भुरिया** *bhuriya*, in Gaya **भुईओखरी** *bhuiñokhri*, and in Patna **भुङ्की** *bhunrki* or **घुन्दी** *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur **थेकरा** *thekra*.

613. The *hand-rail* which the workman grasps is **अस्थम** *astham* north of the Ganges and **थमनी** *thamni* or **अलगनी** *algaṇi* in South Bhagalpur. It is **तंगनी** *tangni* in Patna and South Munger, also **अरानी** *arāṇi* in South Munger, and **हत्थी** *hatthi* in Gaya. In Shahabad a rope (**रस्सी** *rassi*) is used.

614. The *pedal* or place where the worker rests his foot is **पौदर** *pandar* in Patna and Shahabad, **पचहर** *pachhahar* or **पचाड़** *pachhār* in Sāran and Champāran, **पुच्छा** *puchhra* in North-East Tirhut, **पचौरा** *pachhaura* in South-West Shahabad, **पचुआ** *pachhua* in South Munger, **पुच्छिया** *puchhiya* in South Bhagalpur, **पोन्ही** *ponchhi* in Gaya, and **लतमरा** *latmara* in North-West Tirhut. The pit into which this is depressed is in Gaya **गोरपौरी** *gorpauri*, and in South Bhagalpur **गटो** *gatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is **ओखरी** *okhri* generally, local variants being **ओखर** *okhar* in North-East Tirhut and Shahabad, **ओखरा** *okhra* in South-West Shahabad, and **ओखली** *okhli* in Gaya. In Patna an optional name is **कुरन्दन** *kurdan*, and in Sāran **धनकुटी** *dhankutti*.

617. The *pestle* is **मुसर** *mūsar* to the west and **समाठ** *samāth* to the east. In Patna both words are used.

618. The iron *ferule* at the bottom of the pestle to prevent it splitting is *साम sam*, or in Patna, Gaya, and the south-east *समौवा samaua*, and in Saran optionally *समियाँ samiyāñ*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as *जांत jānt*, *जंतवा jantwa*, or *जांता jānta*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is *चकरी chakri* generally, or *चकी chakki* to the west. North of the Ganges *चकुला chakula* is a medium-sized one.

620. The upper stone is *उपरोटा uprauta*, and the lower stone *तरोटा tarauta*, and also south of the Ganges *तलोटा talauta*.

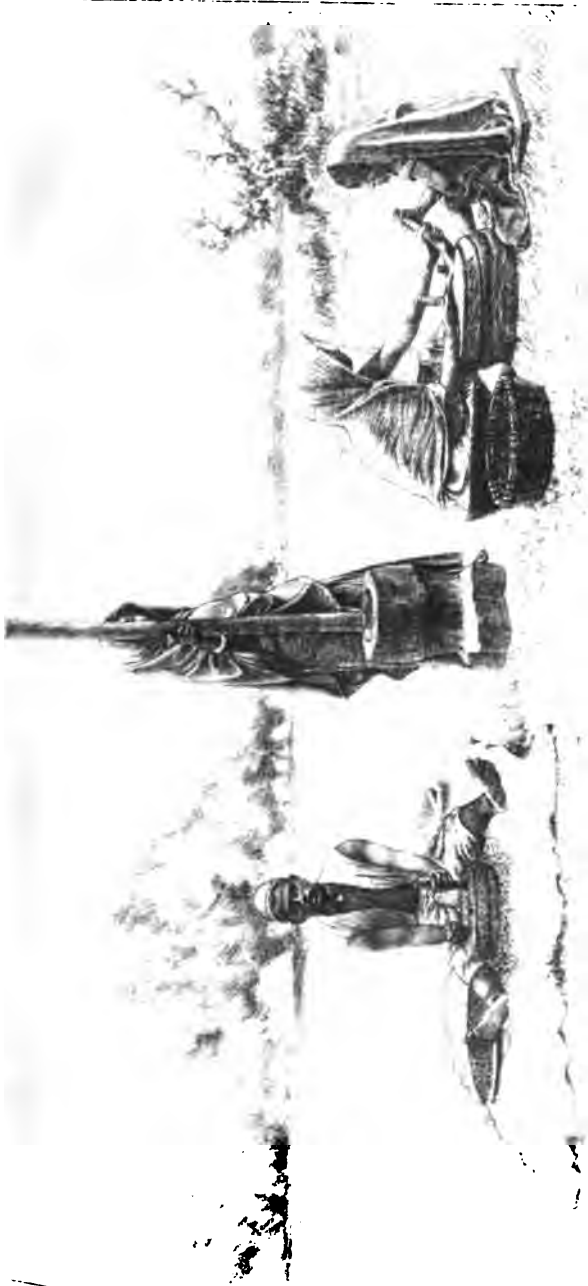
621. The handle of the large variety is *हाथर hāthar* in South-East Tirhut, and elsewhere *चयरा* or *चयड़ा hathra*. In Shahabad it is *जूवा jūa*. That of the smaller variety is *खूँटी khūnti*. The axle is *किला killa* or (in South-East Tirhut) *कील kil*; and the feeding channel, *मुँह munh* generally; also *गाली gālī* in Shahabad, Gaya, and South Bhagalpur, *गल्ली gallī* in Saran and North-East Tirhut, *गलौसी galausi* in Champaran, *खोरख khoñichh* or *गलियारी galiyāri* in North-West Tirhut, *गटो gatto* in South Bhagalpur, and *घरिया ghariya* in South-West Tirhut.

622. The handful of grain poured into the mill is *झोंक jhīnk*, local variants being *झोंका jhīnka* in Saran, Patna, and South-East Tirhut, and *झोका jhika* in South-East Bihar. In South Bhagalpur it is also *लप्पो lappo*.

623. The wooden seat on which the woman sits is *पीड़ा pirha*. A local variant is *पीरी pirhi* or (East) *पिदिचा pirhiya*. A similar mud seat is *बैसनी baisni*, or in Champaran *बैठनी baithni*, and in South-East Tirhut *बैसन baisan*. In South Munger it is *बैसका baiska*, and in South Bhagalpur *बैसको baisko*.

624. To roughen the stone with a chisel is north of the Ganges *टांगब tāngab* or *टूंगब tūngab* to the west and *कूटब kūtab* to the east. South of the Ganges, to the west, it is *कूटल क़ादब kūtal jāib*, and to the east *कूटाब kutāb* or *कूटिदेब kūtideb*. The man who does this is called *जतंकुटा jantkutta*. He uses a chisel, *छेनी chheni*, and a hammer, *थपुआ thapua* or *थपौरी hathāuri*.

625. The act or profession of grinding corn is *पिसान pisān*, *पिसवन piswan*, or in Champaran *पिसना pisna*, and in Gaya *पिसार pisār*;



MILL-STONE FOR PESTLE AND MORTAR FLOUR-MILL
PULSES (*Chakri*) (*Okhri*) (*Jant*)

Lith. by Harn Chandra Glosal, Student, Govt. School of Art Calcutta

Printed by Abdul Rohim Govt. School of Art Calcutta

and its wages पिहार *piṣāḥi*. A well-known proverb is जाइयो पटना जोड़ा एक जांत, *jāichhi patna jora ek jānt*,—‘I go to Patna for a pair of mill-stones,’ something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is सिहन्वट *silvat* or सिलौट *silaut*, and in Sāran सिह्वावट *silāvat*; also in Patna, Gaya, and South-East Tirhut सील *sil*. To the south-east it is also पाटी *pāṭi*.

627. The stone roller used with it is लोहा *lorha* to the west and लोही *lorhi* to the east. In Patna another name is बहा *batta*.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The rolling-pin is बेलना *belna*; also बेलन *belan* in Patna.

629. The pasteboard is चौकी *chauki* to the west and चकला *chakla* to the east. In South-East Tirhut another name is चकोला *chakola*, in Gaya चौकला *chaukla*, and in North-East Tirhut चक *chak* or चाक *chāk*.

630. The dry flour sprinkled on the board to prevent the paste sticking is परगन *parthan* generally, with local variants परगनो *parthani* to the west and पलेथन *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called माड़ा *māḍa*.

SUBDIVISION II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are मोड़ा *monrha* when large, and मोड़िया *monrhiya* when small.

632. When made with a woven twine seat, a wooden framework, and four legs, they are called मचिया *machiya*. Another name is मचोला *machola*, current in Champāran.

633. When it has three legs, it is called तिपार *tipāi* north of the Ganges, and तेषार *tepāi* or तेषरी *tepai* south of it. In Shahabad a three-legged stool is called मेच *mench*.

634. A wooden stool is, according to size, चौड़ा *pirha* (large), चौड़ी *pirhi* or पिढ़ि *pirhi* (smaller), and पिढ़िया *pirhiya* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is, when large, तखतपोष *takhatpos*, and when small पट्टरा *patra*. चौकी *chauki* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A bed or cot is खाट *khāt*, खटिया *khatiya*, or पलङ्ग *palang*. When an ordinary bed, it is specially called चारण्पा *chārpāi* or चरन्पा *charpāi*, and when a cot, खटोला *khatola* or खटोली *khatoli*; also in South-East Tirhut खटुला *khatula*. Another name is पलंगिया *palangiya* or पलंगरी *palangri* in Shahabad and South Munger; another name is सजेया *sajea* or सेजिया *sejiya*, which is used principally in poetry.

637. The pillow is तकिया *takiya* or तकेया *takea*, also गेरुया *gerua* in East Tirhut and सिद्धानी or सिर्हानी *sirhāni* in Tirhut and the west. The bolster is बालीच *bālīs*, बलिखा *balista*, or (in South-West Shahabad) बिस्ता *bilasta*. The side bolsters are बगली तकिया *bagli takiya*, and the heavy thick bolster for resting the back against is मसनद *masnad* or गौ तकिया *gau takiya*. The bed clothes are बिहाखोन *bichhāon*, बिहौना *bichhauna*, or गेटम *getam*. The mattress or its equivalent is तोसक *tosak*. In Tirhut ओछाखोन *ochhāön* or ओछौना *ochhauna* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गेंदड़ा *gendra*, (also in Champaran and to the east) खेंदड़ा *khendhra*, or सोजनी *sojni* in South Bhagalpur, Patna, and Gaya, खेनरा *khenra* or सुजनी *sujni* in Saran and West Tirhut, लेंदरा *lendra* in Shahabad, and गुदड़ा *gudra* or लेवा *lewa* to the west generally. In South Bhagalpur it is भोथरा *bhothra*. See also § 731.

638. The legs of the bed are पाया *pāua*, पावा *pāya*, or पावा *pāwa*. The side pieces are पाटी *pāti* or पट्टी *patti* generally, also पासी *pāsi* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूह *chāl*. The head of the bed is सिद्धाना *sirhāna* or सिर्हानी *sirhāni* north of the Ganges, also मुरथारी *murthāri* in North Tirhut and सिरन्ना *sirma* in North-East Tirhut. South of the Ganges it is सिरन्धाना *sirhāna* (Shahabad also सिरन्धान *sirhān*) or मुरथारी *murthāri*, also सिरन्वासी *sirwāsi* in South Bhagalpur. The foot of the bed is गोरथारी *gorthāri* or गोरथरिया *gorthariya*. In Shahabad it is गोरुन्तार *gortār*, and in Saran गुन्थारी *gunthāri*; also गोनन्तारी *gontāri* north of the Ganges generally and in South-West Shahabad, पथौनी *pathaumi* in South-East and

पथाना *pathāna* in North-East Tirhut. South of the Ganges we find optionally पैताना *paitāna* in Shahabad and Patna, पौताना *pautāna* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pauthāna* in South Munger.

639. The *network* at the bottom is बिनावट *bindawat* or बिनाद *bindāi*, or in East Tirhut बोरद *ghorāi*. In Patna and Gaya it is बीनन *binan* or बिनौट *binaut*, in Shahabad बिनाव *bindaw*, and बोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekbadhiya*; of two strings, दोबधिया *dobadhiya*; of four strings, चौबधिया *chaubadhiya* (west); and of six strings, छबधिया *chhabadhiya*. In South Bhagalpur the words एकगोटिया *ekgotiya*, दुगोटिया *dugotiya*, चरगोटिया *chargetiya*, and छगोटिया *chhagotiya* are used. In South Munger they are एकजोरिया *ekjoriya*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरचन *orchan* or ओरद्वानी *ordawāni* in Tirhut and the west. In Saran and Patna they are ओरचन *orchan* or ओद्वारन *odwān*. In the east they are अरंच *arānch*. Other local names are ओनचन *onchan* in South-West Shahabad, ओद्वान *odwān* in Gaya, अरद्वारन *ardwān* to the east, ओद्वान *odwān* in South Munger, and बरध *bādh* or गतान *gatan* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिध्वानी *sidhwāni* in the north-west; also मँही *mānhi* in Champāran. In South-East Tirhut it is अज्वारन *ajwān*. In Patna it is मँ *mān*, in Gaya मेयार *meār*, in South Munger मँ *mān*, and in South Bhagalpur बान *bān* or मेन *main*. Elsewhere it is also called ओरद्वानी *ordawāni*. The string tied to the side as the netting is being made is बरुआ *barua* in the north-west and south. In Tirhut and the east generally it is ओजा *ojha*, or in South Bhagalpur also जमावा *jamaua*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *sog* or सोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातल *rātul* in Shahabad and रातन *rātan* in North-East Tirhut. In South Bhagalpur they are काँटा *kānta*, which elsewhere means the small scales. Another name in the same place is मन्काँटा *mankānta*. The small scales are तराजू *tarāju*, local variants being तरजू *tarjūi*

in the north-west, तरजू *tarju* in East Tirhut and South Munger, and तरजूचा *tarjūa* in South Bhagalpur. Other names are काँटा *kānta* and टकौरी *takauri* in the west and Patna and Gaya, and परिधानो *pariyāni* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tul* is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पल्लरा or (in Patna and Gaya) पल्लरा *palra*. In South Bhagalpur they are also called डलनी *dalni* or पला *pulla*.

642. The *strings* of the scale are called तानी *tanni* (except in the east), a local variant being तानी *tāni* in Gaya. In the east they are जोनी *joti* or (in South Munger) जोना *jota*. In Patna optional names are डोरी *dori* and बाधा *badha*.

643. The *weights* are बटखरा *batkhara* or बाट *bāt*. The *make-weight* put into one scale to make the balance true is पसंगा *pasangha*, local variants being (East Tirhut) पसंग *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसंगा *pasanga*. In Patna and Gaya and South Munger it is also called धारा *dhāra*.

644. The *beam* of the scales is डण्डी *dandi*. In the south-east the beam of a jeweller's scale is निनी *nitti* or नित्ती *nikti*. The *indicator* is सूँ *sūi*.

645. A *false balance* is नेवत *newat* or नेवता *newta* to the west and in Gaya. In East Tirhut it is लेवत *lewat*, and in Champāran नवता *nawta*. In South-West Shahabad it is जीवत *jivat* or जीता *jita*, and so also in Gaya and South Munger. In Patna and Gaya it is झुक्ता *jhukta*, and in South Bhagalpur जोनी *joti*.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाल *jāl* or जाली *jali*, and a महाजाल *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *kharail*. A similar net with three sticks is बिसारी *bisāri* north of the Ganges and in South Munger; also बिसरी *bisri* in Champāran, and बिसर *bisār* in Champāran, Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी *khansāri*, and in South Bhagalpur चौंघा *chaundha*. A casting-net is फेंकैल *phekail* in Patna, Gaya, and Sāran, खेप *khep* to the west, and घुमौचा जाल *ghumaua jāl* in Tirhut and South Munger; also

in North-East Tirhut *खपियार khapiyār*. In South Bhagalpur it is *पेका pheka*. The iron or earthen sink-balls attached to it are *बडिबन batiwan* and *बडबन batwan* to the west, and *पौड़ी paunri* in North-West Tirhut. In South Bhagalpur they are *भौंडिया bhontiya*. A net attached to two poles and worked by two fishermen is *डोंड़ी donri* in Patna, Gaya, and the west, and *डोंड़ donr* in Champāran. Other fishing-nets are *घनेछी ghanaili* and *पसर pasra* to the west, and *गिरगिर girgira*, a small variety, used in Gaya and the south-east. In the same district and in Champāran *ओका oka* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut *तापी tāpi*, in Shahabad *ताप tāp*, and in South Bhagalpur *अरसी arsi*, is a kind of bamboo fish-net, and *गँज gānj* or *गँजी gānji* is a horn-shaped basket for catching fish. The man who works the last is called *गजगज gajgah*. In this connection may be mentioned a fish-trap used in Gaya called *चिलौंद chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called *आपा āpa*. A kind of pit used for catching fish is called in Gaya *फरका pharka*. A net for catching birds is *घनी ghani* north of the Ganges; also *फान phān* or *फानी phāni* in Champāran and Tirhut, and *फाँदा phānda* in Shahabad. South of the Ganges the *बडियारी batiyāri* is a net used in the daytime, and *चालर chālar* one used at night for catching birds.

647. North of the Ganges the *ओला jhola* or *ओली jholi* is a net used by cartmen for feeding bullocks. To the west it is *ओरी jhori*, and elsewhere south of the Ganges *जाला jalla*. *जाला jāla* is a net for carrying grass. A local variant is *जाला jalla* in Saran and South Munger. In South Bhagalpur it is *कपार kapāi*.

648. To the west (including Patna and Gaya), and in Tirhut, *सिखर sikhar* is a net for hanging up pots, &c., in a house. Other names are *सोका sinka* (Patna and Gaya), *सीका sika* (Sāran, Champāran, and the east generally), and *सीक sik* also in North-West and South-East Tirhut. *खान्जी khānji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is *अरनेनी argeni* in Sāran, Champāran, Patna, and North-East Tirhut, *अरगनी argani* in Shahabad and Tirhut, *अरगनी asgani* in Tirhut (optionally), Shahabad, Patna, and Gaya, and *रेगनी regni* in Shahabad. Other names are *तंगना tangna* in Patna, Gaya, and South Munger, *तंगनी tangni* or *दौनी dauni* in Patna and South Bhagalpur, and *जियता jiyata* in

Shahabad. A frame used for the same purpose is ठहरौ *thatrī* to the west and छहरौ *chhatrī* in North-West Tirhut.

650. A cord net for carrying goods on the head is जलखरी *jalkhari* in West Tirhut and to the north-west, and जाली *jālī* in Shahabad, South Munger, and Tirhut. In the south-east it is जाला *jalla*.

651. The net used by bearers with the sling pole (बहंगी *bahangi* or, in North-East Tirhut, बहिंगा *bahinga*) is generally सिक्खर *sikhar*, but सीका *sika* in the south-east, सिक्का *sikka* in Gaya, and सीक *sik* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is बिडा *bittha*, बीठा *bitha*, or बीठो *bilho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is नेठो *netho* or नेठुआ *nethua*. Another name is गेंदुआ *genrua* to the west and in Gaya and South Munger, गेंदुली *genruli* in Patna and Gaya, and गेंदुरी *genruri* in Tirhut. Another name (only noted north of the Ganges) is बिंरिया *binriya* in Champāran, बिंरड़ी *binrri* (a small kind) in Sāran, बींरो *binro* in East Tirhut, and बिंदुआ *binrua* in Tirhut generally; yet another name is लजुरी *lajuri* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is लाठी *lāthī* (also लठ *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लाउर *laur* to the west, and सटका *satka* north of the Ganges. The butt end of this is हुरा *hura* north of the Ganges and in Patna, हुररा *hurra* in Shahabad and the south-east, हुत्ता *huttha* in Gaya, and गोआ *goa* in South Munger optionally.

654. सोंटा *sonta* or सोटा *sota* is a stout short stick. It is also called दन्टा *danta*, and in Champāran दन्तौका *dantauka*. A thin stick is चहरी *chhari*, and to the west, including Patna and Gaya, गोखी *goji*. Other names are चहकन *chhakan* in Champāran and North-West Tirhut and चहकनी *chhakni* in South Bhagalpur. A thick walking-stick is दंग *dāng*, and also, to the west, लबदा *labda*, and a similar one, used principally by old or lame men, is ठेंगुनी *thenghuni*. This last is also called ठेंगुरी *thegunri* in Champāran and West Tirhut, ठेंग *theng* or ठेंगुनी *thenguni* in Shahabad, and ठेंगा *thenga* in the south-west of the

same district. In South Bhagalpur it is *थेंगनी* *thengni*, and elsewhere *थेंगी* *thengi*. *बेसाकी* *besakhi* is a crutch. In Shahabad *पटङ्कन* *patkan* is a walking-stick. A piece of split bamboo used as a stick is *फटा* *phattha*, *फट्टी* *phatthi*, or *फराठी* *pharāthi*. It is also called *बंसफटा* *bansphatta* or *बंसफेंटा* *bansphenta* in Patna and Gaya, and *बत्ती* *batti* in the south-east. A heavy stick is *बोंग* *bong*, or to the north-west *बजर* *bāj* *bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी ऐसी चीज है सदा राखिने चढ़ ।
नदी नार अगाह जल तहाँ बचाओ चढ़ ॥
तहाँ बचाओ चढ़ अपद कुतो को मार ।
दुरजन दावागीर उस को मसक आर ॥
कह गिरधर कवि राय लिख भेजिबे पाती ।
कमर में तरवार हाथ में छिबे लाठी ॥

Lāthi aisi chij hai sada rākhiye sang,
Nadi nār agāh jal tahān bachāo ang.
Tahān bachāo ang jhapat kutto ko mār,
Durjan dāwāgīr us ko masak jhār.
Kah Girdhar kabi rāy likh bhejiye pāti,
Kamar liye tarwār, hāth men liye lāthi.

A stick is the kind of thing you should always have with you :
If the water in a river is too deep, you can save yourself by it.
You can also at once save yourself by hitting dogs with it.
And if you meet a wicked enemy you can dust (*lit. trans.*) his head
with it.

Saith Girdhar, the prince of poets, write a letter
Telling him to wear a sword in his belt, but to carry a club in his
hand.

CHAPTER VII.—BOXES.

656. North of the Ganges *सदुख* *sanukh* or (in Sāran and South Munger) *सन्दुख* *sandukh* is an ordinary box. South of the Ganges it is *सन्दूक* *sandūk*, and in Patna and Shahabad *सनुक* *sanūk*. A small box is *कान्तोर* *kantor* or *बाकस* *bākas* (box). South of the Ganges it is *संदुखची* *sandukchi* or *सनुकची* *sanukchi*, the latter chiefly in Shahabad and the extreme east. *पौना* *paula* or *पौती* *pauti*, or (in South

Bhagalpur) पौंती *paunti*, is a little box made of bamboo slips, and मोना *mona* (Champāran) or मौंती *maunni* are similar ones made of straw or of bamboo slips.

657. पेंडादा *petārha* or पेंडादी *petārhi*, and also south of the Ganges पेंडारा *petāra* or पेंडारी *petāri*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाकल बारद के पेंडार भारी *thākal barad keñ petār bhāri*,—for a tired bullock even a basket is too heavy. Other names are सखारी *sakhari* in South-East Tirhut and भाँपी *jhāmpi* south of the Ganges and in Champāran. The sling bamboo is called बहंगी *bahangi*, or in North-East Tirhut बहिंगा *bahinga*; also सुरहा *suila* in Champāran and North-West Tirhut, and सिक्पटई *sikpatai* in East Tirhut.

658. The डिबिया *dibiya* is a small box for jewelry or other valuables. In Patna and Gaya it is डिबा *dibba*, and in Sāran also डीबा *diba*.

659. The चुनौटी *chunauti* is a box for carrying the lime (चूना *chūn* or चुन्ना *chunna*) used with betel. In Champāran and North-West Tirhut it is called चुन्हा *chunha*.

660. The box in two parts for holding betel, &c., is पनबहा *pan-batta* or बेहबरा *belahra*. Local names are पनौटी *panauti* (Shahabad), पनबट्टी *panbatti* (Champāran and South-East Tirhut), बेहबरी *belahri* (Patna and Gaya), and बिरबरा *birhara* (Champāran and East Tirhut).

661. The box in which the अबन *abtan*, or cosmetic which is rubbed on the bride at a wedding, is kept is डोकी *doki* in Shahabad, and सोगिला *sogila* or सनसोगिला *sansogila* in the south-east. Elsewhere it is माला *māla*, &c. See below.

662. The box used by women for carrying red lead is सिंघोरा *sindhora* when large, and कीया *kiya* when small. The box in which they carry the vermilion which they put on the parting of their hair is इंग्रौटी *ingrauti* or कियौरी *kiyauri*. It is also हिंगोरी *hingori* in North-East Tirhut and सपरी *sapri* in South-East Tirhut.

663. A माला *māla*, मल्ला *malha*, or मलिया *maliya* is a box for holding oil. It is also called मलसी *malai* in North-East Tirhut, तेलहन्दा *telhanda* in Patna and Gaya, and तेलहान्दा *telbhānda* in Shahabad.

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow:—

तख्ता *tasla* or तख्तावा *taslawā*, made of brass (पीतर *pitar*), a round vessel used for boiling rice. About two *ser*s of rice can be cooked in it.*

665. तख्ती *tasli*, a similar vessel of smaller size. In Shahabad it is called तौली *tauḷi*.

666. बटुवा *batua* or बट्टु *battu*, a vessel made of alloy (फूल *phul*, कस्कट *kaskut*, or (Gaya) भरिच *bharith*). This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the तख्ता *tasla*.

667. बटलोही *batlohi* or (north of the Ganges) बटुली *batuli*, a smaller similar vessel, used for cooking pulse or meat.

668. पतिली *patili* of copper (तांबा *tāmba*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. हथा *handa*, हाँदा *hānrha* (Patna and the south-east), खर्कहा *kharkhanda* (Gaya), or खंकराहरा *khānkhrāhra* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakir*) it is called by them टोकना *tokna*.

670. तामी *tāmi* or तमिया *tamiya* is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. कड़ा *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *ser*s of rice.

672. बरगुना *barguna*. This (in North-West Bihar) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. कराही *karāhi* or कड़ाही *karāhi*, and to the east and in Champāran लोहिया *lohiya*, an iron or brass broad shallow pan with handles (करा or कड़ा *kara*), generally used for cooking vegetables.

* About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying "तख्ता दोर की मोर *tasla tor ki mor*,"—"Is the pot mine or yours?" If the traveller replied "मोर मोर," "mine," they would set upon him and beat him and rob him of the vessel by force. If he said "दोर तोर," "yours," they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तख्ता दोर की मोर *tasla tor ki mor* has passed into a proverb, of which the application is easy to see.

674. बरगुना *baguna*, an iron or brass cooking-pot with straight edges and a handle.

675. तमहेड़ी *tamheri*, a round topper vessel.

676. तावा *tawa*, तावा *tāwa*, or (Patna and Gaya) तार *tāi*, an iron griddle plate.

677. कटोरा *katōra* to the south and north-east, कचोरा *kachōra* in Sāran and Champāran, दुब्बा *dubbha* in Sāran and Champāran, बाटी *bāti* in Tirhut, and मेहिबाटी *menhibāti* in South-East Tirhut, is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तस्तारी *tastari* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipuli* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कस्तारी *kastari* in Shahabad, is like the कटोरा *katōra*, except that it is flat-bottomed, and has no stand.

679. In the south-east the जहका *jharka* is a deep pan for eating; the कचन पूरी *kanchan pūri*, a shallow one; and the अग्रैल *agrail*, one with the edges straight and short.

680. The थारी *thāri* or थरिया *thariya*, also छोपर *chhipa*, and (in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मलंगिया थारी *malangiya thāri* has straight sides, and the मिरजापुरी *mirjāpuri* has curved ones.

681. परान *pardt*, a large flat pan like the थारी *thāri*, except that its sides curve gradually up to the top.

682. तँठी *thanthi* or तान्ठी *tānthi* is a dish like the थारी *thāri*, but made of bell-metal (काँसा *kānsa*).

683. दब्बु *dabbu*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कलछुल *kalchhul* or कर्छुल *karchhul* is a spoon. कलछा *kalchha* in South-West Shahabad means an iron spoon, and कलछी *kalchhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad खनौटा *chhanauta* or जहना *jharna*, and in Patna, Gaya, and the south जहजरा *ghanjhra*, is a cullender or iron sieve with a handle. In North-West Tirhut it is also called खनौटा *sanauta*, and in North-East Tirhut जहंज *jhānjh*.

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniya* is an iron cullender or straining-ladle.

687. The *लोटा* *lota* is used for drawing water and drinking.

688. The *गेरुआ* *gerua* or *हथहर* *hathhar* north of the Ganges, Patna, Gaya, and Shahabad, also *सोबरना* *sobarna* in North-East Tirhut, and *जारी* *jhāri* in Champaran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (*टोंटी* *tonti*). It is generally made of a white alloy (*पूछ* *phūl*). The *माधव सिङ्घी* *mādhav singhi* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhav Singh, a former Mahārāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. *तमचा* *tamcha* north of the Ganges, and *जारी* *jhāri* south of it, is a similar vessel made of red alloy (*कस्कूट* *kaskut*). Both the last two are used for drinking.

690. *अबकोरा* *abkhora* or *अमकोरा* *amkhora* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (*गोड़िया* *goriya*) at the bottom. It is also called *कोरा* *khora*. In Gaya *दुब्बा* *dubbha* is a large cup, and in South Bhagalpur *लोत्की* *lotki*.

691. *गिलास* *gilās* (glass), similar to the last except that the sides are straight or only slightly eurved. It sometimes has no stand, and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. *बट्टा* *batta* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. *बाटी* *bāti* is a small one.

693. *गगरा* *gagra*, or (in Champaran and Tirhut) *तमघैल* *tamghail* or *तमघैला* *tamghaila*, (in Gaya) *बसनी* *basni*, and (in Champaran, Patna, and to the south-east) *कलसी* *kalsi*,—a copper or brass vessel used for drawing water from a well.

694. *दोल* *dol* or *कुंर* *kūr*, an iron vessel for drawing water from a well.

695. *लोनरा* *lonhra* or *लोनरी* *lonhri*, a small iron pan. In the south-west also used for drawing water from a well, like *दोल* *dol*. North of the Ganges it is also called *लोहिया* *lohiya*.

696. *छोहर* *chhonrh* or *मटुका* *matuka*, a copper or brass vessel for storing water in.

697. The *सुराही* *surāhi* or *सोराही* *sorāhi* is used for keeping water. *जलधरी* *jaldhari* (North-East Tirhut) is a water-pot.

698. *अपतबा* *aphtaba* or *अपतया* *aphtāya*, a water-ewer used for washing.

699. *चिलिमची* *chilimchi* north of the Ganges, *चिलिफची* *chiliphchi* in North-West Tirhut, *चिलमची* *chilamchi* south of the Ganges, and *सिलफची* *silaphchi* amongst Muhammadans, used for washing.

700. *सरपोस* *sarpos*, *डकना* *dhakna*, or *डपना* *dhapna*, a cover for other vessels.

701. *मलिया* *maliya* or (Gaya) *मलिया* *malhiya*, a small cup for holding oil. Sometimes it is made of wood.

702. *दीवट* *diyat* or *दीवट* *diwat* or *चिरकदान* *chirakdān* (north of the Ganges), *बरदवान* *baradwān* (Gaya), and *चिरामदान* *chirāgdān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is *दीवडि* *diathi*, and in South Bhagalpur *दिपरा* *dipra* or *दिपहरा* *dipahra*.

703. *चिमटा* *chimta* or *चिऊंटा* *siūnthā*, also *चूँटा* *chānta*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

704. *संरुची* *sanrei*, or (to the east) *बावली* *bāwli*, or in South-East Tirhut *बगुली* *buguli*, tongs used for removing the pot (*बदली* *batuli*, &c.), from the fire.

705. *खोरना* *khorna* or *खोरनी* *khorni*, also *सरार* *sardāi* (North-West Tirhut), *उठकन* *utkan* (Patna, Gaya, and South Munger), *एकठा* *ektha* (Champāran), and *खोपन* *lopan* (East Tirhut), is an iron or wooden poker. *पिक्कर* *pihkar* (Shahabad) is a wooden poker.

706. *इमाम जिस्ता* *imām jista* or. (to the south-west) *हावन दस्ता* *hāwan dasta*, or (South-West Shahabad) *निमदस्ता* *nimdasta*, or (South Bhagalpur) *हमाम दिस्ता* *hamām dista*,—a pestle and mortar for grinding spices, &c.

707. *पिकदान* *piikdān* or *पिकदानी* *pikdāni*, also to the west and south *उगददान* *ugaldān*, (in Patna and Gaya) optionally *चिरमिचि* *chirmichchi*, and (in South Bhagalpur) *पिरगदान* *pirigdān*, a spittoon. To the east and in Patna it is also *पिरिकदान* *pirikdān*.

708. *पनदान* *pandān* or *पनबट्टा* *panbatta*,—for keeping betel.

709. *लेवा* *lewa*, or in Patna and Shahabad *लेवन* *lewan*, and in the south-west of the district *लेव* *leo*, is ashes plastered on the cooking-pot to save it from fire.

710. The handful of straw, &c., used for cleaning metal vessels is *दूँडा lāra* or *दुँडा lunda*. In South-East Tirhut it is optionally *नूँडा nānra*. In South Bhagalpur it is *नूँदो nūro*, and in South Munger *दुँडा nunda*.

711. Musalmāns generally use the following vessels :—

पतोळा patīla, a large copper vessel for cooking rice.

पतोळी patīli, *देगची degchi*, or *जेगची degchi*, a similar vessel smaller in size.

देग deg or *जेग deg*, a somewhat larger pot for boiling.

बधन्ना badhna, the same as the Hindu *लोटा lota*, but with a spout.

बधन्नी badhni, a similar vessel of smaller size.

करोरा katora, similar to the Hindu vessel, but made of copper.

पिवाळी piyāli, a cup.

पिवाळा piyāla, similar to the last, but larger.

रिकाबी rikābi, a saucer.

तबाक tabāk, *जिब्बा jibbha* in Champāran, or *तबाक tabākh* south of the Ganges, a broad flat washing-vessel.

चिमन्टा chimta, &c., the same as used by Hindus.

सरपोस sarpoś, *डकन्ना dhakna*, or *डधन्ना dhapna*, cover for other vessels.

चिलिमची chilimchi, &c., the same as for Hindus.

अधन्नावा aphtāba, the same as for Hindus.

तसन tasat or (when smaller) *तसन्नरी tastari*, a broad flat dish.

सेनी seni or (in South-East Tirhut) *सेन sain*, a broad shallow tray.

गगगा gagra, &c., as for Hindus.

लगन lagan, a large vessel for storing water.

कराची karāhi, &c., the same as for Hindus.

जहन्ना jharna, *जहौटा chhanauta*, &c., as for Hindus.

पन्नबट्टा panbatta, &c., as for Hindus. The *हुसुन्दान husundān* or (Gaya) *कुत्ता kutta* or *कुत्ती kutti* is similar, and contains additional compartments for lime.

खासदान khāsān, for keeping *pan* or betel, with a cover.

The *खिलबट्टी khilbatti* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (*खिल्ली khilli*).

पिकदाँ पिकdān, &c., as for Hindus.

सोराही sorahi, &c., as for Hindus.

Lamp-stands, viz., *फटील सोज phatīl soj*, and in Saran also *पटील सोज patīl soj*, of brass; *चिरामदाँ चिरāgdān*, of wood; *दीवट diwat*, &c. (see Hindu articles) of iron; and *बदवाँ बādwañ*, of bamboo slips.

तावा tāwa, &c., as for Hindus.

दस्त पना दast panāh or *दस्त पना das pana*, tonga.

सिंखवा sinkhwa or *सीख sikh*; also north of the Ganges *गज gay*, a spit.

दब्बू dabbu, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is *उदाहव urāhāv*, or in South Bhagalpur *उदाहव urhāēb*, and in Saran *उदाहोल urāōl* or *अँवाहव añwāsāl*.

अहेया arhaiya, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा athra, a pan for making dough. *अथरी athri* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर adhkar (east), a vessel used in distilling.

अबन्धोरा abkhora, a drinking-vessel.

कँटिया kantiya or *कडिया katiya*, a little vessel with a long neck. Cows are milked into it.

कत्ती katti (Patna, Gaya, and Saran), or *गत्ती gatti* (Shahabad), a round potsherd used by boys in playing.

कपट्टी kapṭī, a kind of cup.

करई karaī (South Munger), a water-vessel with a spout.

करन्ना *karna* (Sāran), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करन्ना *karua* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिवा *karahiya*, for boiling milk = कराही *karāhi*.

कराही *karāhi* (north of Ganges) an earthen pan in which clarified butter (घू *ghyu*) is cooked or milk boiled.

कल्ला *kalsa*, कलसी *kalsi* = a घैला *ghaila*, especially when ornamented with lime and colours at weddings, &c.

कस्तारा *kastara* (south-east), a saucer for holding curds.

कस्तारी *kastari* (south-east) = तस्तारी *tastari*, *q.v.*

कूँड़ *kūnr* (west and Patna), a large vessel for holding grain and food.

कूँड़ा *kūra* (north of Ganges), an earthen vessel in which sweet-meats or balls of rice mixed with sugar (कासर *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is कुन्दा *kunda*.

कुदिवा *kurhiya* (South Bhagalpur), a small vessel for milk.

कुन्दा *kunda* (Champaran, Shahabad, and South Bhagalpur), a large flat jar. See also कूँड़ा *kūra*.

कोचा *koha* or पतुकी *patuki*, a small round wide-mouthed vessel for curds, or for cooking. कोहिवा *kohiya* (Gaya) is a smaller variety.

कपन्दा *khapra*, tiles.

कपन्दी, कपरी *khapri*, or (North-East Tirhut) कापरि *khāpari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a घैला *ghaila*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चदिवा *chariya*.

कपरीदी *khaprauri* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

कलची *khālchi* (Shahabad), a little platter.

कापरि *khāpari*. See कपन्दी *khapri*.

कावा *khāwa* (South Munger), an earthen cooking-vessel.

कीकी *khikki* (Tirhut), a vessel for holding oil.

कूम *khūm* (Patna), a large flat jar.

कोर *khōr*, कोरा *khōra* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (नोनिया *noniya*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagri*, a vessel used for drawing water.

गत्ती *gatti*,—see कत्ती *katti*.

गमग्ला *gamla*, a flower-pot.

गुरकी *gurki*, a drinking-vessel, especially for drinking spirits.

घड़ा *ghara*,—see घैला *ghaila*.

घरिख *gharil*,—see घैला *ghaila*.

घरिया *ghariya* (Shahabad), a drinking-vessel.

घुचो *ghuchchi* (Sāran), a little dish with a narrow neck.

घुरिली *ghurili*, a little vessel with a narrow neck.

घैला *ghaila*, घैली *ghaili*, घड़ा *ghara*, or घरिख *gharil*, a vessel for holding or drawing water. (See बसनी *basni*, दाबा *dāba*.)

चट्टी *chatti* (Patna and Gaya), an earthen cooking-dish.

चड़िया *chariya*,—see खपड़ी *khapri*.

चरवा *charua*, चरई *charui* (south of Ganges), a vessel for holding grain or for cooking = चेरवा *cherua*.

चिकनी चाँड़ी *chikni hāri*, a vessel for cooking vegetables, pulse, &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकरी *chukri* (south-east), a drinking-vessel.

चुकनी *chukni* (Gaya), a small earthen jar.

चुक्क, चुक्कर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुक्का *chukka*, a drinking-vessel.

चेरवा *cherua*, चेरई *cherui* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरवा *charua*.

चाँपी *chaumpi* (Patna and Gaya), an earthen vessel in which milk is boiled.

चवान *chhānān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

चौद *chhonrh* (to the west), a large earthen jar.

चौदी *chhonrhi* (north-west), a vessel for keeping water or grain.

जाड़ा *jāla*, a water-jar.

जखर *jhajhar*, a croft for keeping water.

जबही *jabhi*, an earthen vessel into which cows are milked.

जारी *jhāri*, a vessel with a long spout.

तरिया *tariya* (Champaran and the east), a small oil-pot.

तड़ *tār*, तड़ा *tāra* (Gaya), an oil-pot. A smaller variety is तड़ी *tāri*.

तुईया *tufiya*, a drinking-vessel.

तूचाँ *tūān*, तूँ *tuin* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

तेहरा *tehra* (Gaya and South Bhagalpur), a kind of pot for milk.

तोंटिया *tontiya*, a tile used as a water-spout at the eave of a house.

थिलिया *thiliya*, a vessel used for drawing water.

डबरी *dabri*,—see दिबरी *dibri*.

दाबा *dāba*, a vessel used for drawing water smaller than a बसनी *bani* and a घैला *ghaila*. In South-East Tirhut, used for boiling milk.

दिबरी *dibri*, and also in Shahabad डबरी *dabri*, same as सनहक *sanhak*, but smaller.

डकना *dhakna* or (east) डकनि *dhakani*, a cover for other vessels. डकनी *dhakni* is a smaller one.

डिमका *dhimka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरकही *tarkatti*, the vessel in which palm-juice (ताड़ी *tāri*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तस्तरी *tastari*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कस्तरी *kastari*.

तार *tāi* (south of Ganges and Champaran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहान्डी *telhānri*, तेलहन्दा *telhanda*, a vessel for holding oil.

तेलाय *telay*, an earthen vessel for cooking oil or clarified butter चू (ghyu).

तौला *taula* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरी *thapri* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबकन *dabkan* (Gaya), a saucer used as a cover for other vessels.

दावत *dawāt*, an ink-stand.

दहेंड़ी *dahenri* or (Patna and Shahabad) दहरी *dahri*, for holding tyre (दही *dahi*).

दिबरी *diyari* (north of the Ganges and south-west), दिबारी *diyari* (North-East Tirhut), a very small lamp-saucer.

दिउरी *diuri* or दिउड़ी *diuli*, a very small lamp-saucer.

दीप *dip*, a lamp-saucer.

दीबा *diya*, a lamp-saucer.

दीरी *diri* (south-east and Gaya), a very small lamp-saucer.

देग *deg*, a cauldron.

नदिवा *nadiya*, for keeping tyre (दही *dahi*).

नदोद *nadoi* (Gaya), an earthen cooking-vessel.

नरिवा *nariya*, a kind of tile (चपड़ा *khapra*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patila* (Sāran, Patna, and South Munger) or पतौला *patila* (Saran and Gaya), an earthen cooking-vessel.

पतुकी *patuki* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पनचोरा *panchora* (south of Ganges), a vessel used in distilling.

परन्हा *parchha* (West Tirhut), a large jar for water.

परार *parāi* (South-West Shahabad), a saucer used as a cover for other vessels.

परिवा *pariya* (Patna), a saucer used as a cover for other vessels.

पिठौचा *pitaua* (Patna), a small earthen pan.

पियाला *piyāla*, पेचाला *peāla*, a drinking-cup.

फुचो *phuchchi* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūri* (South Bihar), a saucer used by Musalmāns in feasts of the brotherhood.

बधन्ना *badhna*, a water-vessel with a spout.

बरुका *baruka* (South Tirhut), a drinking-vessel.

बसन्नी *basni*, a vessel for holding or drawing water, smaller than a घैला *ghaila* and larger than a दाबा *dāba*.

बहन्ना *bahna* (Patna and South Munger), a large flat jar.

बिहार *bithār* (Patna), a large dish.

भभन्का *bhabhka*, a vessel used in distilling.

भरुका *bharuka* or भरुकी *bharuki*, a drinking-vessel.

भौड़ा *bhāura* or भौड़ *bhāur*, a vessel with a neck for milk or clarified butter (घू *ghyu*).

भुरुका *bhurka*, भुरकी *bhurki* (in Tirhut), a drinking-cup.

भोजहरी *bhojahri* (south-east), an earthen dish used by Musalmāns at marriages.

मँगरा *mangra*, the tiles along the ridge of a roof.

मटुका *matka*, and also (south of the Ganges and in Champāran) मटुका *matuka*, an earthen vessel for holding water or grain.

मटुका *matuka* = मटुका *matka*, *q.v.*

मरतवान *martabān*, मरतवान *martawān* (south of Ganges), मिरतवान *mirtawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with *lāc* (लाह *lāh*).

मलुवा *malwa* (West Tirhut, Shahabad, and South Munger) or मलिया *maliya* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरतवान *mirtawān* = मरतवान *martawān*, *q.v.*

मिडिया *mitiya* or मेडिया *metiya*, a round vessel with a short neck for water.

मेडिया *metiya* = मिडिया *mitiya*.

मेडा *meta* (South Bhagalpur and to the west) = मिडिया *mitiya*.

मेढी *meti* (South Bhagalpur), for holding tyre.

मौन *maun*, a vessel for holding date-juice.

रमकरवा *ramkarwa* (South-East Tirhut and Champāran), a drinking-vessel.

रकेबी *rakebi* = रेकाबी *rekābi*, *q.v.*

रमचुक्का *ramchukka* (Patna and Gaya), a drinking-vessel.

रास *rās* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābi*, a saucer.

रिकेबी *rikebi* = रेकाबी *rekābi*, *q.v.*

रेकाबी *rekābi* or (Patna and Shahabad) रकेबी *rakebi*, or (south-east) रिकेबी *rikebi*, a saucer.

लबना *labna* (Patna and Champāran), a water-pot in the shape of an ellipsoid.

लबनी *labni*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ी *tāri*) is collected from the trees.

लाद *lād* = नाद *nād*, *q.v.*

सङ्की *sanki* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सङ्क *sanhak*, सङ्ककी *sanhaki*, a broad flat dish used by Musalmāns for eating boiled rice.

सरबी *sarbi* (South Bhagalpur), a cup for distributing pulse, &c., from the cooking-pot. Used at marriages.

सुराही *surāhi*,—see सोराही *sorāhi*.

सेफाली *sephāli* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरहा *serha*, a vessel for drinking spirits.

सोराही *sorāhi* (north of Ganges) or सुराही *surāhi* (south of it), a water-vessel with a long narrow neck.

हँडिया *hanriya*, diminutive of हँड़ी *hānri*, *q.v.*

हँडोला *hanrola*, diminutive of हँड़ी *hānri*, *q.v.*

हथौना *hathauna*, a vessel for collecting date-juice, larger than a लबनी *labni*, used when the juice (ताड़ी *tāri*) flows freely.

हँड़ी *hānri* or हँडिया *hanriya* (small) or हँडोला *hanrola* (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west, तगाड़ी *tagāri* in Tirhut and Champāran. डगगा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उलदी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठली *kathli* or अदिवा *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

715. The कस्कौल *kaskaul* (Patna), किस्ता *kista* (Gaya and the south-east), and कामचल *kamwandal* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval. तूमा *tuma*, तुम्मा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

716. सेवती *sewti* or (North-East Tirhut) सौथी *sauthi* is a wooden platter used by sailors.

717. डोकनी *dokni* (Sāran and Champāran) and डकना *dhakna* (North Tirhut) are small wooden dishes.

718. The डोई *doī* or (south of the Ganges) डोवा *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोउवा *doüä*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi*, and in Champāran दाबा *dāba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिवा *maliya*. कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (झू *ghyu*). नदोई *nadoī* is used in Gaya for the same purpose. In North-East Tirhut डोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गूरक चोट डोकनें पुनु जान *gūrak chot dhokreñ punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. गेहा *gelha* is a similar smaller vessel.

नेहा *gelha* or (in South-East Tirhut) चमड़ी *chamri* is also a vessel for carrying molasses.

720. मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्ती कुप्पा *dasti kuppa* is the small leather bag used by torch-bearers (मसालची *masālchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्ता *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पत्तरी *patri* in Shahabad, पत्ता *patta* in South Bhagalpur, and पत्तरी *patrauri* or पन्मारा *panmāra* in Champāran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

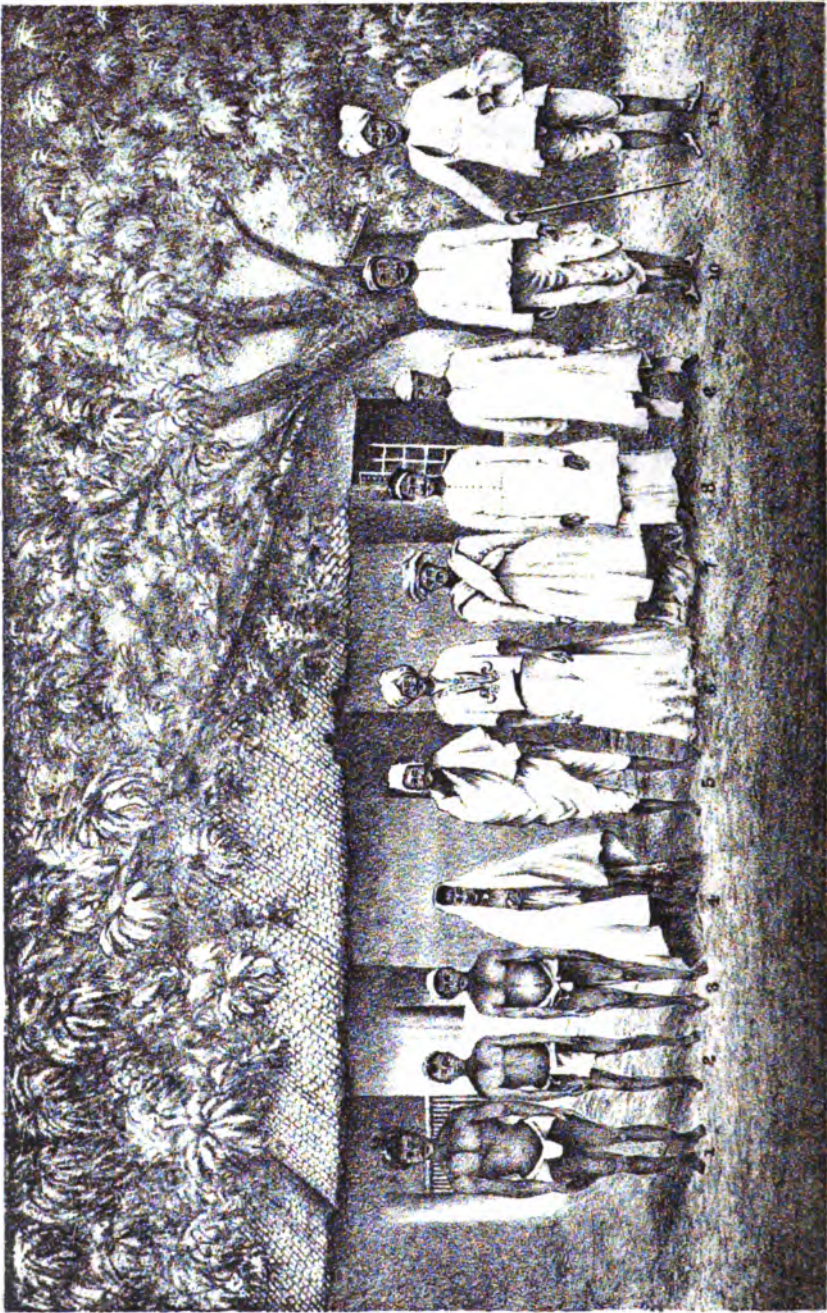
722. These are made of mud or brick, and known as चिरन्दिरी *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, चिरन्दिरी *ghirsindi* in Patna and Gaya, चिरन्दिरी *ghirsir* in Patna and Shahabad, and चिरन्दिरी *ghirsandi* in South Munger. Other names are घैलसारी *ghailsāri* in South-East Tirhut, घालसारी *ghalsāri* in South Bhagalpur, घालथारी *ghalthari* in North-West Tirhut, घारांची *gharaunchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champāran).

SUBDIVISION III.

CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are कपड़ा *kapra*, चीर *chir*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लूगा *lūga*, नूगा *nūga*, or नूगा *nūga* south of the Ganges. Other names, current principally to the west, are पहरावा *pahrāwa*, बस्तर *bastar*, or



A Bihar Fashion Plate

CLOTHES WORN.

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| 1. Oldi. | 5. Kanjhappa, duhar, dhoti. | 9. Chaugachya topi, aka, chaviddar pajama. |
| 2. Kapiu. | 6. Mawtha, nimastin, kufidar, pajama. | 10. Hukhama topi, miryaji, dhoti. |
| 3. Topi, Ahayya. | 7. Pappri, chuddar, jama, chaviddar pajama. | 11. Mawtha, dhoti, kurta, chaviddar dhoti. |
| 4. Chaviddar dhoti, kurta, chaviddar pajama. | 8. Chaviddar dhoti, kurta, chaviddar pajama. | |

कपड़ा कपरा *kapra lattu*. A suit of clothes is called पाँचो टुक कपड़ा *pāncho tūk kapra*, and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg*, पगिया *pagiya*, पगन्दी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगन्दी *būt ke pagri*) worn by the more respectable people is called फेंटा *phenta*. सुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमन्हा *gamchha*, चद्दर *chaddur*, or दोपट्टा *dopatta*, worn round the head. चीरा *chira* is a checked turban. A piece of cloth wound under the chin and over the head is धाठा *dhātha*; also गलाधी *galaudhi* in Patna and East Tirhut, गलमोहा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

725. The cap is टोपी *topi* or ताखी *tākhi*. The round cap covering the ears worn by Brāhmans is मुण्डा *munda* in Sāran and North Tirhut, कासीवाल *kāsiwāl* in South Tirhut, ताज *tāj* in North-East Tirhut, Patna, and the west, and बभनौ *babhnau* in Shahabad and South-East Tirhut. दोपट्टिया *dopaliya* is a long cap made of two pieces, and the चरम्पलिया *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कन्टोप *kantop*, कन्जप्पा *kanjhappa* (both of these also to the west and in Patna), and कान्दार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कन्जप्पो *kanjhappo* (Patna and South Munger), कन्जप्पी *kanjhappi* (Gaya), and कन्जोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. *The loin-cloth.*—This is धोती *dhoti*. North of the Ganges and in Shahabad it is also called मरदानी *mardāni*, and in Shahabad, Patna, and Gaya लुङ्गी *lungi*. The small loin-cloth is लंगोटा *langota* or लंगोटी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champāran कोपीन *kopin*, and in the south-east नंगोट *nangot* or नंगोटा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Sāran भगई *bhagai* and North-East Tirhut धरिया *dhariya*, is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा जाही *chorak bhagwa dāhi*,—burn a thief's loin-cloth, i.e., disgrace him as much as possible.

boys. The बिस्ती *bisti*, or in Gaya बिहूती *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काचा *kāchha* or कच्चा *kachchka*. Other names are चरना *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समाली *samālī* (Gaya and the south-west), भरकच or भरकच *bharkachh** (North-East Tirhut), and भरकच *bharkāchh* (South-East Tirhut). तहमद *tahmad*, or in Shahabad तहबन्द *tahband*, and in Champāran तही *tahi*, is a loin-cloth worn by Musalmān mendicants (*fakirs*). The tag of the loin-cloth tucked in behind is पिछुआ *pichhua* or पछुआ *pachhua* to the west. To the east it is डेंका *dhenka* or डेंकुआ *dhenkua*. The loose end which hangs down in front is कुंड *khūnt*, सॉची *sānchi* (North Tirhut), and पुच *puchchh* (South-East Tirhut). In South Bhagalpur it is कोंची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phānr*, फाँड़ा *phānra*, or फडा *phanda*. They are also called चेंट *chent* or टेंट *tent* towards the west, and पेंच *pench* in North-West Tirhut. Other local names are हरिड़ा *harira* (North-East Tirhut), ऐरहा *airha* or मूरी *mūri* (both South-East Tirhut).

727. *The drawers.*—These are पैजामा *paijāma*, also south of the Ganges इजार *ijār* and क़िस्कट *khiskat* (apparently a corruption of the Persian خشک *khishtak*). In South Bhagalpur they are also called तमन *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian شلوار *shalwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also कलतेदार *khalte-dār* in Patna and to the west, बरकाबर *barkābar* in Gaya, and पेंचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जंगिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. *The jacket.*—This is मिरजारी *mirjās* and also खुटिया अंगरखा *khutiya angarkha*.

729. *The coat.*—This is अंगा *anga*, अंगरखा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, हुडी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चढ़ि भरकच कारि *kadamak taru charhi bharkachh mārī*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

ghundi or हुँदी *ghūnri*, and also to the east and south हुण्डी *bhundi* or हुँदी *bhūnri*, and in South Bhagalpur हुण्डो *bhundo*, which runs in a hem, तुकुमा *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचकन *achkan* is a long loose coat buttoning right down the front. The काबा *kaba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमासीन *nimāstin* (also called नीमा *nima* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शहूका *shahuka* and सदरी *sadari* leave the arms bare.

730. *The sheet.*—This is चदर *chaddar* or चादर *chadar*. This is of various kinds, viz. the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलग्ना *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकपट्टार *eklāi* is a sheet made of one breadth of cloth. डेरपट्टा *derhpatta* or डेरपट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपट्टा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up by sewing together two cloths of equal breadth. उतरी *utri* to the east is an outer garment. To the west it is used (a) for the string tied round a corpse's neck, and (b) for the mourning garments worn for ten days by the करन्ता *karta*, or person who lights the funeral pyre.

731. *The stuffed quilt.*—These have various names, according to the amount of cotton-wool in them, viz. लेहाफ *lehāph* (five or six *seers*); राजर *rajāi*, नेहाली *nehālī*, or (South Bhagalpur) लेहाली *lehālī*, all of which hold from one to three *seers*; and the दोलार *dolai*, सीरक *sirak*, or (in South Bhagalpur) तुरार *turāi* or सीरन *sirag*, which contain less than half a *seer*. The stuffing of the quilt is भरना *bharna* or (to the south) भराव *bharāv* or भारना *bharāna*. Bits of old cotton padding in a quilt are अंगा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खेंदरा *khendhra*; also optionally in Tirhut, Patna, Gaya, and the east गेंदरा *gendra*, and in Shahabad लेंदरा *lendra* or लेदरा *ledra*. See also § 637.

732. *The long coat worn by well-to-do people* is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जमा *jama*.

733. *The bathing-cloth*, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmāns. The former call it *अंगौछा angauchha*, or *गमछा gamchha*, a local variant being *अंगौछा angochha* to the west. A smaller kind, or *handkerchief*, is *अंगौची angauchhi*, *गमछी gamchhi*, *साफी sāphi*, *तौनी tauni* (East Tirhut), or *तिहनी tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth *लुङ्गी lungi* or *लुंगी lūngi*. The *हजुरिया hajuriya* is a similar bathing-cloth worn by Hindu mendicants (*बैरागी bairāgi*).

734. *The purse.*—This is *थैला thaila*, *थैली thaili*, *बट्टा battu*, *बट्टा batua*, or *बट्टी batui*. The *जोरा jhora* is a larger bag. In Gaya and to the west it is also *घोघी ghoghi* or *घोकरी dhokri*. The *बगुली baguli* or *तिलदानी tildāni* is a tailor's housewife. *लोखर lokhar* is the case in which a barber carries his razors, &c. The last is also called *किसमत kismat* north of the Ganges and *किसमत kisbat* south of it. The money-belt is *डोंडा donra* or *डोंड्या donrha*.

735. *The shoes.*—These are *जोड़ा jora*, *जूता jūta* (or *जुता jutta*), *जूती juti*, or *पनही panahi*. *जेरपार jerpāi*, *खरपा kharpa*, or (south-east) *चटका chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is *खराँ खharān*, *खराँन kharañ*, or *खराँव kharañw* (also to the east *खराम kharām* or *खराँनि kharañni*) or *चपटा chapta*, and the olog held on the feet with strings or straps is *बाधा bādha* or *बद्धा badha*. In Sāran and South-West Shahabad *लतरी latrī* are old shoes.

736. The Brahmanical cord is *जनेव janev*, *जनेउ janeu*, or (to the south-east) *जनेउवा janeüa*. The knots in the cord are *परवर parvar* or *परवल parwal*. In Tirhut and South Bhagalpur they are also *परवल parbal*. The *सूत सिखा sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (*चौचा chaua*). A Brāhman's cord is 96 handbreadths long, and so also a Rājput's, but the knots are different.

737. *The blanket.*—This is *कमर kammar*, *कमल kammal*, or *कमरा kamra*. In South-West Shahabad it is also *राल rāl*. A small blanket is *कमरी kamri* or *कमरिया kamariya*. In Champāran and the south-east *धूस dhūs* or *धुसा dhussa* is a thick kind of blanket. *पचहत्ती pachhatthi* is a large blanket five cubits long, and *छहहत्ती chhahattha* or *छहत्ती chha-hatthi* is six cubits long. *घोघी ghogi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called *घोंघी ghonghi*, and in Patna and North-East Tirhut *बुकी bukki*. The blanket forms the subject of many proverbs: thus *बौं बौं*

जों ककर मारि *joyō bhije*, *tyōñ kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, i.e., delays are dangerous.

738. A patch on the clothes is पेव *pewan*, local variants being पेव *pewand* south of the Ganges and पौना *pauna* in South-West Shahabad. It is also called पाटी *pāṭi* or पटिया *patiya* to the east. Another name is चेफन्दी *chephri* in North-East Tirhut.

739. When cloth is doubled, the outer piece is अबरा *abra* or (in South Bhagalpur) पल्ला *palla*, and the lining अस्तर *astar* or (in Champaran and North Tirhut) तही *tahi*.

740. Among women's clothes are—

The sheet.—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called किलुवा *khilua*. It is also called लूगा *lūga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बरहत्ती *barhatthi* (when 12 cubits long), and in South Munger खँड़ी *khānri* or खन्दा *khanda*. An old torn sheet is लुगरी *lugri*, as in the proverb नई धोबिनियाँ बारहि, नुनरिबे साबुन कारहि *naī dhobiniyān āli lugriye sābun lāhi*,—the new washerwoman has come and applied soap even when washing rags, i.e., a new broom sweeps clean. A proverb of similar import is नया नोकर बरनोस पकड़नारे, *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जानानी धोती *janāni dhoti* or लुगरी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चाद्दर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपट्टा *dopta* or दोपट्टा *dopatla*, as in the case of a man's sheet. The small sheet worn by little girls is पारखन्दा *parkhanda* to the west and in South Bhagalpur and Gaya बर्की *barki* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गँती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरुकी *kheruki* or खरुकी *kharuki*, खेरुका *kheruka* or खरुका *kharuka*, north of the Ganges, and पुतली *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *ānchar*, and also आँचरा *anchra* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the others are more properly used with postpositions. Thus ई आँचर बहुत नीमन बा *ānchar bar niman bā*,—this border is very beautiful; but अचरा में बाव

देखो *achra men bānh dehn*,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is *फुफुति phuphuti*, *फुफुनी phuphuni*, or *फुफुनी phuphundi* to the west, and *कोचा koncha* or *कोची konchi* to the east. The pocket in front formed by loosening the part tied round the waist is *कोरैचा khoinchha*, and in the extreme south-east *कोरैचा khoechha* or *कोरैचा khonchha*, as in the proverb *बुढ़बुढ़ कनेचो केँ नौ जाना कोरैचा burbak kanedā keñ nau āna khoinchha*,—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is *गोचनौठा gojhnautā*. In the south-west it is *पिछौरा pichhaura*. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called *घोघट ghoghat*, or in Gaya *घुघा ghuggha*, in South Bhagalpur *घोघो ghogho*, and to the north-west *घुघ ghūgh* or *घोघ ghogh*; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called *बड़ घोघट bar ghoghat*.*

742. *चसदार chasdar* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district *मसार्ह masārhu* is a dyed cloth used by females of the lower orders, and *झिमकी jhimki* is a cloth printed with flower patterns. *ककरैजा kakreja* is a purple, and *साळ sālū* a red cloth, much used everywhere.

743. *The petticoat*.—This is generally *लंघा lanhga*. A looser kind is *घांघरा ghanghra* in Gaya and to the east, *घांघर ghanghar* in the south-east, and *घांघरी ghanghri* in Shahabad. The *घांघरी ghanghri* is a girl's petticoat. *काचा kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is *नेपा nepha*, and the string itself is *रजार बन्ध rjār band*, or in the case of a bride or bridegroom *नारा nāra*. The hem is also called *कसरतोह kamartoi*.

744. *The bodice*.—This, if it reaches to the waist, is *कुरता kurta*, *जूला jhūla*, or in North-East Tirhut *कसनि kasani*. If it is short, only covering the breasts, it is *अंगिया angiya* or *चोली choli*. A similar short bodice, worn chiefly by prostitutes, is called *महरम mahram*. This last in North-East Tirhut is called *चोली choli*.

745. *The veil* or cloth worn over the head is *ओढ़नी orhni*. When a veil or a sheet (*चादर chādar*) has a dyed border, it is called *सुनरी*

* As in Manbodh's Haribans, where the wife of Akrūr, although very modest, still wanted to look at Krishna when he came into the house, *बड़ घोघट घुघ तकलो चादर bar ghoghat punu takalo chāhia*.

chunri or चूंदरी *chundri*, and also in Saran किल्लकी *jhmki*. The border is called in North-East Tirhut पारि *pārhi* or पड़िया *parhiya*.

746. The drawers are पैजामा *pajāma* or (in North-West Tirhut) डरमा *surmal*.

747. *Toilet requisites*.—The antimony put on the edges of the lower eyelids is सुरमा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कुठाँव गुन कारिह *thāmw gun kājar, kuthāmw gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजरौटा *kajrauta* or कजरौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर *sendur* or सेहुर *senur*. The finer kind placed between the eyebrows is ईंगुर *ingur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दी *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनिया *beniya*. The comb is कक्का *kakha*, कक्की *kakhi*, or कंगड़ी *kangahi*. It is also कक्का *kakra* in Patna, Gaya, and South Bhagalpur. The लिक्कगहनी *likhgahni* is a kind of comb used in Gaya. The hair-brush is ठकरी or थकरी *thakri*. To the east जहनी *jharni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुवान *datuan*. It is made by biting one end of a sprig of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmans keep theirs for a fortnight at a time.

748. *Washing of clothes*.—See §§ 389 and ff.

In making clothes, the following terms are used by the tailor or दारजी *darji* :—

पसुज *pasuj* is running, तुरपाई *turpai* hemming or felling, उरमा *urma* is top-sewing, लंगर *langar* tacking or basting, and चून *chūn* gathering. बखिया *bakhiya* or बकेया *bakhea* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and कान्ता फोड़ी बखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुल्तान फोड़ी *sultān lorhi* is a mantua-maker's hem, सारिजी *sārji* is herring-boning, and जाली *jāli* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोल *gol*; when wide, इमालपत्ती *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various kinds. When

the edges of the two pieces meet evenly, it is called पट्टी *patti*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, मगजी *maggi*, which properly means the overlapping portion. If it is wide, it is called सजाफ *sanjāph*. When the overlapping portion is very wide, the false hem is called लखनवाला सजाफ *lakhnawāla sanjāph*, or in Shahabad लखनौवाला सजाफ *lakhnauāl sanjāph*. काज *kāj* is button-hole stitch, and हूल *hul* eyelet-holing.

749. सिलहरा *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. बेल *bel* is similar to सिलहरा *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. सिंहरा *singhāra* is an embroidered scalloped or vandyked edge. सोराही *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. उल्टा मुन्हा *ulta mundha* is binding an armhole with piping-cord. कन्था *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be चुड़िदार *churidār* when it is gored to fit tight at the wrist. A gore is घोर *ghor*. There is no Bihari equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is कालीन *kālīn* south of the Ganges, north of the Ganges जाजिम *jājim*, or (to the west) फरस *pharas*. A carpet is दरी *dari*, or when larger सतराजी *satranjī*. A गलैचा *galaicha* or गलीचा *galicha* is a thread mat. चट्टी *chatti* in South Bhagalpur is a canvass mat, and चाळी *chālī* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. चट्टाई *chatāi* or चट्टेनी *chataini* is a mat made of various reeds or bamboo slips. A गोनरी *gonri* or गोंदरी *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west सफ *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is धाढ़ा *dhārha*, in South-East Tirhut चटान *chatān*, and in North-West Tirhut बारहत्था *barhattha*. A तराय *tarāy* to the east is made of palm leaves, and a तराई *tarai* in Champaran of reeds. सितलपट्टी *sitalpāṭī* is a fine mat for sleeping on in the hot weather. When a number of Musalmans say prayers together on one carpet, it is called जाजिमाज *jānimāj*, or in South Munger जायनेमाज *jāynemāj*; and when on a mat, it is called सफ *saph*.

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—**बारी** *bāri* or (in Shahabad) **बारी** *bāri*. This is a ring. Also the **कानौसी** *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendants are **मोती** *moti*, **गोखुला** *gokhula* (and to the west also **गोरखुल** *gorikhul*) (an ornamented ring), **कुण्डल** *kundal* (a large ring), **लोर** *lor* (worn principally by Goalās), and **कनबाला** *kambāla*. **सोना** *sona* is a plain ear pendent, and **अन्ती** *anti* is a plain stud fixed in the lobe of the ear. **फिरकी** *phirki* is a double gold ring.

754. *On the arms.*—The **बाँक** *bānk* and **चौकठा** *chauktha* are worn on the right upper arm. So also the **बिजावठ** *bijāwath* or **बिजौठा** *bijautha*, which is, however, more properly a female ornament. The **अनंत** *anant* and **तावीज** *tāwij* are various kinds of amulets.

755. *On the neck.*—The **माला** *māla* is the bead necklace. The **उद्राख** *udrākh* is one made of the seeds of the **उद्राख** *rudrākh* (*Eleo-carpus ganitrus*). The **कन्था** *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The **मुंगवा** *mungwa* is a coral (**डूंगा** *mūnga*) necklace, and the **मोहर माला** *mohar māla* or **मोहन माला** *mohan māla* is a long necklace of gold *mohars* and coral. The **गोप** *gop* is made of twisted gold wire, and it is also called **घुन्सी** *ghunsi* in Champaran, North Tirhut, and South Munger. The **सिकरी** *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is **अंगुठी** *anguthi*, **ऐँठुआ** *ainthua* (Gaya), or **आँठी** *aunthi*. The **गोरख धन्धारी** *gorakh dhanhāri* or **गोरख धन्धारी** *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. **मुन्दरी** *mundri* is a ring worn on the right little finger. **गोल** *gol* (Shahabad) and **फेरुआ** *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are **बाला** *bāla* or (Patna and Gaya) **बाला** *bāla*, **पहूंची** *pahunchi*, and also (south of the Ganges) **पहूचारी** *pahunchāri*, **करा** *kara* (south of the Ganges), **बेरा** *bera* in Gaya and to the west, **जिगा** *jigga* in Sāran, **मथिया** *mathiya* in South Bhagalpur, and **तोरा** *tora* in South-West Tirhut. These are worn principally by boys. **तैन्ती** *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

758. *On the waist.*—The chain hung round the waist is **करधन** *kardhan* or **करधनी** *kardhani*; also **हरहरा** *harhara* in the east. A kind of belt is **जौंगर**, and of this **जावा** *jāwa* or **जवारी** *jawāri*, **जंगड़ा** *langra* and **जरी** *jai*, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is **गोड़ान** *gorānw*, **गोड़ान** *gorāin*, or **करा** *kara*. South of the Ganges we also meet **गोड़वा** *gorha*, **घुंघुर** *ghunghur*, or **घुंघरू** *ghunghru* (fitted with bells, used also in Tirhut), and **चौरासी** *chaurāsi* (when it carries 84 beads).

760. *On the toes.*—**अंगुठा** *angutha* is a toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is **चोंटी** *chontī*.

762. *Ornaments for the forehead.*—The **मंगटिका** *mangtika* or **बन्नी** *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called **चौकठा** *chauktha*, and the strings **सिकरी** *sikri*. The spangles or wafers gummed on to the forehead are **टिकुली** *tikuli*. Another name in South-West Tirhut is **सिस्फूल** *sispheel* or **चंद** *chānd*. In Shahabad **सटिया** *satiya* is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is **छुछी** *chhuchchhi*, in South Bhagalpur **नकहन्दा** *nakhanda*, and in Patna and to the south-west **लौंग** *laung*. It is not an easy thing to steal, hence the proverb **कहावे छे सैयद चौरावे छे छुछी** *kahāwai lai saiyad, chorāwai lai chhuchchhi*,—by name he is a *saiyad*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is **नथ** *nath*. A smaller kind is **नथिया** *nathiya*, and that worn by girls **नथुनी** *nathuni*. The **बुलक** *bulāk* or **बैसर** *beasr* is a ring hung from the centre cartilage of the nose, and the **जुलनी** *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. *Ear-ornaments.*—Ear-studs fastened to the lobe of the ear are *करन्धूक karamphāl* or *कण्ठूक kanphāl* and *खोल्हा khotla*, or in East Tirhut *खुल्हा khutla* or *खुटी khutti*, to the north-west *खुत्ती khutti*, and in Gaya and Shahabad *खुटिला khutila*. The *कनैली kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear are *बाही bāhī*, and those worn in the upper part of the cartilage *उतरन्ना utarna*. Broad plates worn across the ear are *पात pāt*, *पत्ता patta*, and *तरन्गी tārī*. A smaller kind worn in Gaya is called *गोहवा gohwa*. Amongst pendants are the *झूमक jhāmāk* or *जुमक jhummak*, which has two round pendants, and the *जिम-जिमिया jhimjhimīya*, which are flat pendants. The *मछरिया machhariya* is a pendant shaped like a fish. In South Munger it is called *मछलिया machhaliya*. The *लोर lor* and *कनौसी kanausi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called *ठेक thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called *सिकरी sikri*. Other ornaments for the ear are *बीड़ bir* (Tirhut), *काँच kām̐p*, and *खुबिया khubiya* in the south-east, and *बिजन्ही bijhī* in Patna and Gaya.

765. *Neck-ornaments.*—The *चन्दर चार chandar hār* is a long chain. A *तावीज tāwīj* is a similar one with an amulet attached. A set of three chains of various lengths is *तेलरी telri*, and also to the north-west *तिलरी tilri*, of five chains *पचलरी pachlari*, and of seven chains *सतलरी satlari*. The *सिकरी sikri* is a long chain, and the *बद्धी baddhi* is a long chain crossing the chest and going behind round the body. *हुमेल humel* is a necklace fitted with bells. Bosses tied to the throat are *चम्पा कड़ी champa kārī*, *जुगनु jugnu*, and *दोल्ना चौकी dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The *हंसुली hansuli* is the solid necklet open in front which goes round the neck, and the *तारक tārak* is similar with pendants in front (worn by Musalmāns). *सूति sūti* in North-East Tirhut is a kind of neck-ring. *जवा गोट जवा gota*, *मङ्गलङ्का*

galsatka, गरद्वानी *gardawāni*, and गरसी *garsi*, are various neck-ornaments used in Gaya. Other neck-ornaments are सिङ्गडा (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटसर *katsar* (Tirhut and South Bhagalpur), and खम्बिया *khambhiya* (South Bhagalpur). हार *hār* or हरवा *harwa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. लालरी *lalri* and दर्पण *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैलक *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अँचरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्ध *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāwath*, बिजावठ *bijāeth*, or बिजौठा *bijautha*, which are five ornaments strung together; below that the बिरकी *birkhi*, which is smaller. Another name is बिरेंटी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बहून्टा *babhuntā*, or to the west बहून्त *bahunta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and तार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बहून्टा *bahutta*. सिक्करी *sikri* is a chain worn on the upper part of the arm. खबिया *khabiya* is a kind of inverted cup hanging from the arm, and to which bells (बहून्टा *bachwa*) are attached; and घुन्डी *ghundi* little ball pendants hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्डी *mundhi* is a clasp. बरेकी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausan*, पान *pāi* (a flat piece tied on), and बाजूला *bajulla*, or in Sāran बिजुली *bijuli* (worn immediately below the बाजू *bāju*); and on the forearm नौनगा *naunaga* or (in North-East Tirhut) नबग्राह *nabgrah* of (nine stones). An

ornament worn on the back between the shoulders is called by Hindus पान *pān* or बनवा *panwa*, and by Musalmāns बलमदार *balamtār*.

768. *Wrist-ornaments* are कंकना *kankna*, कंकनी *kankni*, or कङ्गना *kangna*, or in Champāran ककना *kakna*, कचरा *kachra* (Gaya and the south-east), कतना *katwa* (Gaya and the south-east), कतरी *katri*, कंसौठी *kansauthi* (Gaya and the south-east), कसिया *khasiya*, गोल्वा *golwa* (Gaya and the south-east), चूर *chūr*, चूरी *chūri* (bangles), चन *chhan* or चन् *chhand*, जड़े *jai*, जिग्गा *jigga*, टोड़ा *tōra*, तिनखन्दी *tinkhandi*, तिनन्गा *tinnga*, तिसिबौटा *tisiauta* (Gaya and the south-east), नघुरी *naghuri* or निगिहरी *nigihri*, or (in Gaya and the south-east) लघुरी *laghuri*, पचखन्दी *pachkhandi*, पछेला *pachhela* or पछेलिया *pachheliya*, पटरी *patri*, पट्वा *patwa*, पछंची *pahunchi*, बङ्गुरी *banguri*, बङ्गुचड़ा *barhara*, or in Gaya बङ्गर *barher*, and in Champāran बेलहरा *belahra*, बाला *bāla*, बाँहू *bānhu*, बेरा *bera*, बाँखा *baunkha* (Gaya) (made of thread), मथिया *mathiya*, रुपौठी *rupauthi* (Gaya and the south-east), and लघुरी *laghuri* (see नघुरी *naghuri*). The समसेबन्ध *samseband* is a keeper worn on the wrist to prevent the चूर *chūr* falling off.

769. *On the fingers.*—A ring is अँगुठी *anguthi*. A round solid ring is चहा *chhalla*. Other names are औंठी *aunthi* and ऐंठुवा *ainthua*. The गोरख धनारी *gorakh dhanāri*, &c., is the same as that worn by men; so also the गोल *gol* and फेरवा *pherua*. Other rings are तिनखलिया *tinchhaliya*, बखलोली *bahloli*, अँगुथाना *angustāna*, आरखी *ārsi* (which has a small mirror attached), मुँदरी *mundri*, लोभेरवा *lobherua* (south-east), दारबाबादी *daryābādī* (ib.), पथराउठी *pathrauti* (ib.), चिरौगिया *chiraugiya* (ib.), अँखुवा *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बदामी *badāmi* (Tirhut), पोर *por* (ib.).

770. *On the waist.*—Waist-chains and bands are करन्धनी *kardhani*, कमरका *kamarkas*, जब्बा *jhabba* or ज़ाबिया *jhabiya*, गठौरा *gathaura*, अँवरा *amwara*, कोचन्बन *kochban*, कमरजेब *kamarjeb*, सीपी *sipi*, जाफरी *jāphri*. The कोथली *kothli* is a kind of pocket tied to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पान जेब *pānw jeb*. Like it are पावट *pāwat*, पेरी *paiṛi*, and पान सङ्कर *pānw sankar*. Over this comes the चर्रा *charra* or चड़ा *chhara*, a number of fine rings like the चूरी *chūri* on the arm; over this again the करा *kara*; and at the top the चूर *chūr*. The पैन्यनी *painyāni* are anklets with bells; so also किंकिनि *kinkini* and घुघुर *ghughuru* or झुङ्घुर *ghunghuru* in Gaya and North-East Tirhut.

772. On the toes—are *अंगुठा angutha* and *छहल्ला chhalla*, which are rings. An ornament fitting over all the toes is *बिहिया bichhiya*. In Gaya and the south-east *बटुरी baturi* is a toe-ring to which bells are fastened.

SUBDIVISION IV.

APPLIANCES USED IN WORSHIP.

773. The appliances of a Hindu temple are as follows:—The *आसननी asni* is a sort of mat made of *kus* grass, wool, &c., for sitting on.

774. A spoon for throwing water on the *lingam* is known as *आचमनी achmani*; also *अचमनी achmani* in South-West Shahabad, *आचौना anchauna* in Gaya, *आचौनी anchauni* in Saran, and *कलछी kalchhi* in South Tirhut.

775. The *जलपातर jalpātar* is a vessel in which water is kept, and a smaller kind is *पंचपातर panchpātar*. The *अर्घा argha* is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The *पींडी pinri* or *पिंडी pindi* is the platform on which the *lingam* is placed. Other names are *सरदी sarāī* (optional) in South-East Tirhut, *चौरा chaura* in South-West Shahabad, and *जखार jakhar* in the rest of that district.

776. *घण्टा ghanta* or *घड़ी ghari*, also south of the Ganges *घण्टा ghant*, are gongs or bells, and the *बिज्जवा bijghant* is a kind of gong with erect edges. *घण्टा ghanta* specially means a bell; *झंज झंज (small)* or *झाल jhāl* (large) are the cymbals. *सङ्ख sankh* is the conch.

777. The idol is *मुरतī mūrāt*, also *मुरती murti* in South Bhagalpur, and *पारकत pārkhāt* optionally in South-East Tirhut. Its throne is *सिंगसन singdsan* or (in Patna and Gaya) *सिंगसन singhāsan*.

778. *होरा hora*, or in the south-east *होरा hora*, is the round stone for grinding sandal-wood (*चन्दन chandan*). Another name is *चन्द्रौटा chandrauta*. The vessel in which the ground sandal-wood is placed is *कटोरी katori*.

779. The censer is north of the Ganges *धुपदान dhupdān*, in Patna and Shahabad *धुपदानी dhupdāni*, in Gaya *धुपचहरा dhupahra*, and in the south-east *धुपेड़ी dhuperi*.

780. The *दिपदान dipdān*, *दिपदानी dipdāni*, is the lampstand holding only one lamp or wick. One with four or five wicks is called *आरती arti*.

781. The सुमिरन्नी *sumirni* north of the Ganges and सुमरन्नी *sumarni* south of it is the rosary of nineteen beads. In Ohamparan and Gaya it is also सुमेर *sumer*. जाळा *māla*, or in Saran and Tirhut कर्मजाळा *karmāla*, is a similar rosary of one hundred and eight beads. सुमरन्नी *sumarni*, &c., are also used for the large bead at the end of a जाळा *māla*. A जापमाला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोत्तरी *ashtotri* or अथोत्तरी *athotri* is a rosary which is kept in a small bag called जोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राक्ष *rudrāchh* is a rosary used by worshippers of Shiva, as in the proverb बापक नरे मुंगरी, पूतक नरे रुद्राक्ष *bāpak gare mungri, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, i.e., the father is a scoundrel and the son a devotee.

782. The तुम्मा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (बाधू *sādhu* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Saran and Tirhut. The तुमरी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A दण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)

DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

- (a) According to their distance from the village site.
- (b) According to their constituent elements.
- (c) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (चक्रका *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

- (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called **बगदी** *abadi*, **डोह** *dih*, **बसती** *basti*; and the belt of land **गोरेड़ा** *goēnr*, **गोरेड़ा** *goenra*, **गोंदा** *gonrha*, or **गोंदा** *gaunrha* or **बाध** *bādh*; also **कोरार** *korār* in Patna and to the west, **दिहाँच** *dihāns* (Shahabad, Patna, and Gaya), **घरबारी** *gharbāri* in Patna and South Munger, and **बाड़ी** *bāri* in South Bhagalpur. The land actually in the homestead is specially called **डोह** *dih*, **दिहाँच** *dihāns*, or (in Tirhut) **भीठा** *bhitha*, and in Champaran **भीठ** *bhith*. **डोह** *dih* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called **डोह** *dih*. **बगदी** *abadi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is **गोराव** *gohān* in Shahabad.

- (b) The next furthest belt from the village site is *बहारसी* *baharsi* to the west and in Patna and South Munger. This belt is also called *सरेख* *sareh* to the south-west as long as crops are standing on it. It is also called *ताडी* *tādhi* (Champaran), *बहारभूम* *baharbhūm* (Saran and Tirhut), *ताल* *tāl* (South-East Tirhut), *बाहियार* *bahiyār* (North-East Tirhut), and *बैहार* *baihar* (South Bhagalpur). In Hazaribagh it is called *सिङ्गा* *singha*.
- (c) The belt furthest from the village site is also called *सरेख* *sareh* to the west, also *बहारभूम* *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. *तार* *tār*, *तानर* *tānr*; or *तानरी* *tānri*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and *चाँर* *chaunr*, which means low open marshy country. In South Bhagalpur *भोढो* *bhitho* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is *बरब* *baran*, which bears no produce. In Saran and Tirhut *दीवार* *diyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. *Sandy soils*.—*बाला* *bāla* or *बलवा* *bahwa*, *बलवार* *balhar* (North-West and in Patna and in Gaya), *बलवाह* *balwāh* (South Bhagalpur), and *बलधूस* *baldhūs* (Champaran), are soils principally composed of sand. Sandy loams are *बलसुन्दर* *balsundar* or *बलसुन्दरी* *balsundri*, with local variants *बलसुन* *balsun* or *बलसुनी* *balsumhi* in South Tirhut, *बलकसी* *balaksi* in South-East Tirhut, and *बलसुन* *balsun* in North-East Tirhut. They are also called *बलुवत* *baluat* to the west, and *बलिमत* *balimat* in Shahabad. North of the Ganges and in South Munger *बलुवा* *balua* is land with sand on the surface and clay at some distance below. In Champaran and South-West Tirhut *धूस* *dhūs* or *धुसी* *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is *बेंगा* *benga* or *बेंगवा* *bengwa*. In South-East Tirhut it is also

हुसुरी *bhusuri*. In Shahabad जोर *bhis* is fine compact sand, and बाहा *bais* loose coarse sand.

786. *Clayey soils*.—The principal is मटियार *matiyār*, or in Gaya बटियार *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *karār* in the south-east. केवाल *kewāl* in South Munger is of three kinds, viz. करका *karka*, which is black; गोरिचहा *goriatta*, which is yellowish; and चककी *chanki* or कमरी केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरिया चकरी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz. गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *tehiya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बंगर करैल *bāngar karail*, which is apt to crack on drying, and डोमा करैल *doma karail*, which is of a more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dādhi* or चिकन मिट्टी *chikkan mitti* or चिकनी मिट्टी *chikni mitti*; and हुसुरी *bhusuri* (west) and कचौर *kachaur* (east) are clay soils which soon dry on the surface. रकौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhasurāhi*. चककी *chanki*, or to the west सिग्ता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कचुराही *kachhūiya* is a loose clay met in digging wells. लकी मिट्टी *lalki mitti* north of the Ganges, गेरु *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, mean soft when applied to clay. North of the Ganges, to the west, and in South Munger, अक्राह *akrah* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is चराही *chharahi*. रोरियाह *roriyah* or रोरहा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुमरी *kumrauti*, or in Saran कुमरी *kumrauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. *Loamy soils*.—The चकल *chakal* or कदौर *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. डबरी *dhabri* or डब *dhab* is land which is part of the year under water and part of it dry. दोर *doras*, or (in Patna and Gaya) दोरहा *dorsahi*, and (in South Bhagalpur) पर्सोती *parsoti*, and also

पंचकटेल *panchkatail* in Tirhut, is a clayey loam; while बलसुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champaran बबनी *babhani* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बङ्गार *barār*), and that cut away गङ्ग सिक्का *gang sikast*. चारन *chhāran* is land left by the retrocession of a river. टॉर *tānr* in South-West Shahabad, and पटपर *patpar* in South-East Bihar, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Saran and South Tirhut पटपर *patpar* is barren alluviated land. In Saran मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरी *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरी *tari* (by water) or खुशकी *khuski* (by-land)?' In Saran तरयानी *taryāni* is similarly used. तरी *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are बागर *bhāgar*, and in the south-west of that district चिहलहिवा *chhichhlahiya*. They are also called चारन *chhāran*. दीवर *diyar* or दिवारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champaran, it is called दिवारा *diara*, in South-West Shahabad दीला *dīla*, in South Munger दीरा *dīra*, and in South Bhagalpur दीरा *dīra*. The alluvial deposit left by rivers while still wet is called कदोई *kadoi*, कदोई *kadoi*, or पॉक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाळ *kora bal* (in Saran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तरी *tari*. In Shahabad it is कौच *kinch*, and to the west generally कानो किचर *kāno kichchar*. Marshy or muddy soils and quagmires are भास *bhās* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Saran, and Patna they are दलदल *daldal*, in Patna and Shahabad पंकखा *pankha*, and in the south-west of the last district खंचरा *khanchra*. Lands usually saturated with water are पनमार *panmār* north of the Ganges, सुगरा *sugra* in South-

West Shahabad, सिँड़ा *siñrah* in the rest of the district, सिँड़ा *sirāha* in Patna and South Munger, सीड़ा *sira* in South Bhagalpur, and सेँत *señt* in Gaya. धसना *dhasna* is land liable to be submerged. It is called गौँची *gaunchi* in Gaya and जलकी *jalki* in South-West Shahabad; in South Munger it is गौँची *gaunchhi*. The old dry bed of a river is चारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँड़ *bānr* in Patna and Shahabad and जोर *jhor* in the south-west of the last district. पॉक *pānk*, पाँकी *pānki*, or पड़ *pant* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदोइ *kadoi*, or कदई *kadai*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are उपरगार *uparwār* in Patna and to the north-west, बहारगुँ *baharbhām* in South Tirhut, and उपरार *uprār* in East Tirhut. South of the Ganges दिहँस *dihāns* is used in Patna, टाँड़ *tānr* in Gaya and South Munger, डोड़ *dil* in Shahabad, and डीह *dih* in South Bhagalpur. In Hazāribāgh other names are उचास *uchās* and डोबर *dhībar*. In South Munger गद्द *gād* is the corresponding word for a lowland. जोड़ *jhil* or चौँर *chauār*, or in Saran काच *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is जाह *jāh*. मन *man* is a large sheet of water of considerable depth, and in Tirhut जान *jān* is similar but something smaller. खास *khāl*, खसना *khahoa*, or in the north-west खाल *khālār* or खल्लर *khallhar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is बिहार *bihar* or (in Gaya) बीहँर *bihānr*. In South Bhagalpur it is अरियन *arian*. The elevated soil in the midst of ravines is डूँ *dhūh* or डूँही *dhahi* in South-West Shahabad, डोड़ *dil* in the rest of the district, टिहड़ा *tiḥḥā* in Patna, Gaya, and South Munger, and टिकर *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger टैरुवा *tañrua* or वावा *wala* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east

the word is **दाँड़** *dānr*. **देह कौवा** *derh kawa* is also used in Patna. Uneven ground is **उभर बाबर** *ubhar khābar* to the north-west and in South-East Tirhut, and **मठवा** *matha* or **दाबर** *dābar* (also in Champāran) in North-East Tirhut. South of the Ganges we have **अबर बाबर** *ābar khābar* in Patna, Gaya, and South Munger (also noted in Saran); **अँच बाब** *ānch khāl* in Patna and to the west, **अखर बाब** *ākhar khābar* in Shahabad, and **उचली** *uchli* in South Bhagalpur. A high river bluff is **करारा** *karāra*, **अररा** *arra*, **अरार** *arār*, **अरारि** *arārī* or **कहाड़** *kachhār* or **कहाड़ा** *kachhāra*. Other names are **डाह** *dhāh* (north generally) and **कंगनिया** *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad **तरसिवा** *tarsiwāi*, and in South Munger **तरि** *tari*.

793. A mound generally is **टिहा** *tilha*, or in South Munger **टाकर** *tākar*. In South-West Shahabad it is **दूह** *dhūh*, **दूही** *dhūhi* (also in Saran), **दील** *dīl*, or **दिला** *dilla*, in the rest of that district **टीपुर** *tipur*, and in South Bhagalpur **टिकोर** *tikor* or **टिकर** *tikkar*. In South-West Shahabad **पटपरी** *patparī* is a hill with a flat top. The sites of ruined villages are **दीह** *dih*; also **भीठा** *bhitha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called **ठिकराहू** *thikrahū* in Patna, **ठिकरौल** *thikraul* in Saran, **ठिकरिया** *thikariya* to the east, **झिकतौर** *jhiktaur* in Patna, Gaya, and Champāran, **सिकरौर** *sikraur* or **झिकरौर** *jhikraur* in Shahabad, and **झिकटिया** *jhiktiya* in South Bhagalpur, the words for potsherds being **झिकटा** *jhikta*, **झिकटी** *jhikti*, or **ठीकर** *thikar* or **ठिकड़ा** *thikra*, also **सिकड़ा** *sikra* in Shahabad and **झिकड़ा** *jhikra* to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are **कंकराही** *kankrahi* in Saran and Patna, **अँक्रेल** *ankrail* in Saran, and **अँकड़ौर** *ankraur* to the west. Gravel generally is in Patna and to the west **आँकड़** *ānkar*, and to the east **गंगत** *gangat*; also everywhere **कंकड़** *kankar*. In Champāran and Tirhut it is **ईकड़ी** *inkri*, and in Champāran and Gaya **झिकटी** *jhikti* or **गरंगत** *garāngat*. Coarse gravel is in Shahabad **अँकड़ा** *ankra*, and fine **अँकड़ी** *ankri*. To the south-east it is **गंगटा** *gangta* and **गंगटी** *gangti*. Soil mixed with coarse gravel is **गंगटियाहा** *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and **गंगटाहा** *gangtāha* in Patna and South Munger. **चटाण** *chatān* is a hard rocky soil. Other names are **दोहर** *dohar* in South-West Shahabad, and **पथरेहार** *pathrehar* in South Munger.

CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated land known as *अबाद* *abād* or *अबादी* *abādi*. It is also known in the south-east and Gaya as *पह* *pah*, in Patna as *खील बैठाखील* *khil baithāöl*, and Shahabad as *खिलमर* *khilmār*.

796. An inhabited village is *बसगित* *basgit* or *बसन्ती* *basti*, and a deserted village *बे छपर* *be chhappar* (unroofed), and also in South Munger *निचिराकी* *nichirāki* (without a light) and in Gaya *दमका* *damka*. Other names for the latter are *उजड़* *ujar*, *उजरल* *ujral*, *उजाड़* *ujār*, *उजाड़ा* *ujra* or (optionally in Tirhut) *डीह* *dih*.

797. Waste land is *परौत* *parit* (Patna, Gaya, and South Munger) or *परन्ती* *parti*. Land which has accidentally gone out of cultivation is specially *परत* *parāt* in Sāran, *पराना* *parāta* to the north-west, and *परान्त* *parānt* or *परन्ता* *parta* in North Tirhut. Waste land broken up for the first time is *खील* *khil*, or in the south-east *खिलकट* *khilkat* or *खिलकट्टी* *khilkatti*. In Tirhut it is also called *खिलमर* *khilmār*. The second year after it is broken up it is *खील* *khil* to the north-west, *पह* *pah* in Tirhut, Shahabad, and the south-east, and *पौह* *pauh* in Patna and South Munger. The third year it is called *खेत* *khet* or (in Champaran) *पही* *pahi*, and North-East Tirhut *पह* *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called *मगहार* *maghār*, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is *चौमास* *chaumās*, and to the west also *पलिहार* *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called *नारी* *nāri* in Patna and South Munger, and *जरी* *jari* or *जरी खेत* *jari khet* elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called *दोत्रा चौमास* *dotra chaumās* in North-West Tirhut, *गजानर* *gajānr* in South-East Tirhut, *बिरार* *birār* in South-East Bihar, and *कुलहार* *kulhar* in the south-west.

799. Lands left fallow for a time to recover their strength are *परन्ती* *parti* generally. Other names are *परन्ता* *parta* in North Tirhut

and चॉंच *chānch* in South Bhagalpur. Land which never lies fallow is चबाद *abad* or चबादी *abadi*. Another name is उठनी *uthni* in Champāran. North of the Ganges रली *rulli* or (to the east) रनी *runni* is poor-light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are जूस *jhūs* and हलुक *haluk* to the north-west and in Patna, जूसी *jhūsi* in North-East Tirhut, कोही *korhi* in Patna, चॉंच *chhānchh* in Gaya, बंगरा *bangrah* to the south-west of that district, तिलिया कोही *tiliya korhi* in South Munger, and अलगनी *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरिबार *bariyār* or गहरा *gahra*, or in South Munger जेबद *jaiyad*, is the general term used for rich soils. Others are जीगर *jigar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihar), रनी *runni* (see § 799), तपनार *tapnāh* (North-East Tirhut), and ठस *thas*, अबार *abbar* (also in Champāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौना *patana* or पटौरी *patauri* to the west. Other local names are पटौना *patana* South-East Tirhut, and पटाओल *pataöl* North-East Tirhut and पटहुआँ *patāhuān* in Shahabad. In Gaya it is हथघिसैट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is चहान *chhānan* in Sāran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेहवानी *melwāni* or (South Bhagalpur) मेहानी *melāni*. When irrigated from wells it is मोटवाही *motwāhi* to the west. Unirrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is चिरिकनी *chhirikni* to the west, पकौवाँ *pachauān* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनियाँ *nipaniyān* are in Patna unirrigated crops. In South Munger lands which require irrigation are रूना *rūna*, and there and in Sāran those which produce crops without irrigation are हलकी *halhi*.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is *हाल hal*. Land which does not retain it is *बाँगर bāgar*, and that which does is *भौट bhith*, or in North Saran *भाट bhāth*. Under these divisions come other subdivisions, such as *बहुवा बाँगर bahua bāgar* (which is sandy), *मटियार बाँगर matiyār bāgar* (which is clayey), and so on, and *बहुवा भौट bahua bhith*, *मटियार भौट matiyār bhith*, and so on. Crops on *bāgar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhith* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are *एकफसलिका ekphasila* or *एकफसली ekphasili*. In Champaran they are called *एकफसलिया eksaliya*. *चौमास chaumās* lands (also called *पलिकार palikar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are *दोफसलिका dophasila* or *दोफसली dophasili*, or in Champaran *दोसलिया dosaliya*. In South Bhagalpur they are *दोसाक dosāl*. Land on which crops are grown all the year round is *तिनफसलिका tinphasila*.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. *Sugar-cane*.—Land prepared for this crop is *उखार ukhāru* or *उखार ukhāo*. Land constantly ploughed for cane or any other crop from Asār to Māgh are *मघात maghāt* in South-East Tirhut, *मघात maghāt* in Saran, Patna, and South Munger, *मघरा maghra* in Gaya and the south-west, and *मघुवा maghua* in South Bhagalpur. Land under cane is *उखारी ukhāri* in Shahabad. *जथहन jathhan* in South Munger is land cropped in the previous year with cane.

806. *Cereals*.—*हरजिन्सा haryinsa* are those lands which grow all crops except transplanted rice.

807. *Garden crops*.—Land suited for growing garden crops is कोरार *korār* in Patna and to the west and कोरियार *korīyār* in Patna and Gaya. Other names are कोरांत *korānt* (South Tirhut), कैरियार *kairiyār* (Shahabad), बारो *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोररी *koīri*, which is the name of a well-known caste of garden cultivators.

808. *Cotton*.—In Shahabad the following kinds of land are suited for the various kinds of cotton:—

Cotton.	Land.
(1) रदिचा <i>rarhiya</i>	करैल <i>karail</i> .
(2) बंदूचा <i>banrchha</i>	कोरार <i>korār</i> .
(3) बोरनी <i>hewti</i>	बरियार <i>bariyār</i> .
(4) मजन्वाँ <i>manuān</i>	नदवाँसी <i>nadwāsi</i> .

809. *Pulses*.—Land under gram is called चैता *chaita* in South Bhagalpur.

810. *Maizes, millets, &c.*—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. *Spring crops*.—Light friable soil suitable for these crops is called भीठ *bhith* or भीठा *bhitha*, also in Gaya भिठारा *bhithāra*. See, however, § 802.

812. *Rice*.—Rice land is धनहर *dhanhar*. In Gaya it is called धन कियारी *dhan kiyāri*, and in South-West Shahabad धनकर *dhankar*.

813. *Land under trees, brushwood, &c.*—Forests are बन *ban* or जङ्गल *jangal*. A grove is बगैचा *bagaicha* or गच्छी *gāchhi*. बाग *bāg* is a garden, and बगिया *bagiya* an orchard. फलवारी *phulvāri* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजर बाग *najar bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगैचा *ām ke bagaicha*, or in Tirhut गच्छी *gāchhi*; a clump of bamboos is बाँस के कोठी *bāns ke kothi* in the north-west, बंसवारी *bansvāri* north of the Ganges generally, and बाँसक भीठ *bānsak bith* in North-East Tirhut. In Patna it is बसेर *baser*, in South-West Shahabad बंसवार *bansvār*, and elsewhere south of the Ganges बसाड़ *basār*. In South Bhagalpur it is also called बीठो *bito*, and

in Tirhut जोध *odh*. A young grove of fruit-trees is गड़ुहो *gachhuli* north of the Ganges, also नौराहो *naurahi* in Champāran, नरोह *narohi* in Champāran and Tirhut, and लब गड़ुहो *lab gachhuli* or नव गड़ुहो *naw gachhuli* in Tirhut. Another name is नव पेड़ा *nau pera*. South of the Ganges it is लोगाहो *laugāchhi* to the south-east, केड़वारी *kerwāri* in Shahabad, नरोह *narohi* in Patna and South Munger, and नौकेड़ा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पान्ती *pānti* or पंतिवारी *pantiyāri*, and also लखरॉन *lakhrān* to the west and पान्ता *pānta* in Tirhut.

815. Land producing brushwood is जारा *jhāra* (Saran and Patna) or बन छिहो *ban chhihuli* (South-West Shahabad). Brushwood is जार *jhār*, जारवा *jhārwa*, or to the north-west and in Patna and South Munger जूर *jhūr*. Small stunted brushwood is जखुहो *jhakhuli* or जखुरो *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and जारखो *jharkanti* in South-West Shahabad. Land producing tall thatching-grass is खदौर *kharhaur* or खदौल *kharhaul*, or south of the Ganges खरहर *kharāhur*. Other names are मुजवानो *mujwāni*, कंड़वानो *kanrwāni* in the north-west, and मुंजवान *munjwān* in Shahabad. In South Munger it is खरेग *kharaittha*. The principal of these grasses are पटेर *pater*, खर *khar* or खरै *kharai*, रारी *rāri*, दाभी *dabhi*, इकर *ikkar* or इकरी *ikri*, मूज *mūj* or मूजाव *jhalas*. Of the last, मूज *mūj* is properly the bark used for making string, मूजाव *jhalas* the leaves used for making rough thatches, काँड़ा *kāṇra* the stout lower part of the stalk used for roof-thatching, and सिरकी *sirki* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकाव *narkān* in Champāran.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (*reh*) is असर *asar* or उसर *ussar*. Other names are रेहाव *rehāh* or रेहाड़ *rehār* (East Tirhut) and रेहड़ा *rehra* (Patna, Gaya, and South Munger). खारी *khāri* or (South Bhagalpur) खरवा *kharwa* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनियाव *noniyāh*, नोनिवारी *noniyāri*, and नोनखराह *nonchharāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is असर *asar* land, in which spots of good ground are scattered.

DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is *हर जोतव har jotab*, *हर बरव har bahab*, or *हर चलाव har chalāṭh*. *हर नाव har nādhav* is properly to yoke the oxen to the plough (also called *लरनी larni* in Champāran and South-East Tirhut). Other expressions for ploughing are *सिरार के बरव sirāur ke dharab* or *सरिया के जोतव sariya ke jotab* in Champāran, *पैस बरव pais dharab* (or *पुरस बरव puis dharab* in North-East Tirhut) in Champāran and Tirhut, and *दहिन बरेबाव dahin dhareḍo* in Champāran and South-East Tirhut. One ploughing is *बाव chās*, and in Gaya and to the west also *बाँह bañh*: thus, *प्रक बाँह ek bañh* the first ploughing, *दो बाँह do bañh* the second ploughing, and so on.

818. The first ploughing is called *परिह बाव pahil chās* or *परगनी pharni*. In Gaya and Champāran it is *फारन phāran*. Lands sown after a single ploughing are *भोकौवा bhokaua* in the north-west and *जोता बावग jota bāwag* in Champāran and Tirhut. *मगह जोतव maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January–February) of lands intended to be sown at the next rainy season. In East Tirhut and Champāran this is also called *चौमाँस जोतव chaumāns jotab*. In Gaya and Champāran it is also *मगहा बाव maghra chās*, in Shahabad *मगहवा maghwaṭ*, and in the south-west of that district *कुलहार kulhar*. In South Bhagalpur it is *माघी बाव māghī chās*, and in South Munger *मगहार maghār*. The field which is thus ploughed is *बिरार birār* to the west and south and *पह pah* also south of the Ganges and in Champāran. North of the Ganges it is called *चौमाँस chaumāns*.

819. The second ploughing is *दोबार* or *दोबाड़* *dokhār*. In Gaya and Champāran it is also called *पुरवे* *purve*. Other names are *सोमरा* *somra* to the north-west and *सनार* *samār* in North-East Tirhut, *दोबार* *dohār* in Champāran and North-West Tirhut, and *दोहरावन* *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called *चास* *chās*, *दोबार* *dokhār* being the third ploughing.

820. The third ploughing is *तेबार* *tekhār* and also (in Champāran) *तेकरा* *tekhra*. To the west it is also *तेहरावन* *tehrāwan*. In the south-east it is *दोबार* *dokhār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya *चौबार* *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur *चरचरी* *charchasi*. Elsewhere it is *चार चास* *chār chās*; so also the land so ploughed.

822. The fifth ploughing is *पान्चास* *pānchās*.

823. The phrase used for successive ploughing is *एक चास* *ek chās*, *दू चास* *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya:—

सौ चास गन्धा,	<i>Sau chās ganda,</i>
पचास चास मन्दा,	<i>Pachās chās manda,</i>
तेकर चासा मोरी	<i>Tekar ādha mori,</i>
तेकर चासा तोरी	<i>Tekar ādha tori.</i>

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is *बिदाह* *bidāh*, a local variant being *बिदहनी* *bidahni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is *कोरन* *koran*, and in South Munger, when hoeing is substituted for ploughing, it is *कोरनी* *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called *लेव* *leo* in the north-west, *लेवा* *lewa* in Gaya, and *कादो* *kādo* or *कादवा* *kādwa* to the north-west and in Tirhut. In North-West Tirhut it is called *मसाह* *masāh*.

825. In Saran and Champāran ploughing with a plough of which the block is new and full-sized is *नवठा के जोत* *navṭha ke jōt*, and

with one which has a small worn block खिजौरी के जोत *khinauri ke jot*. In Tirhut and also in Champaran the corresponding words are respectively लवठा के जोत *lawtha ke jot* and ठेंठा के जोत *thentha ke jot*, and in Shahabad नवहरा *nawahra* and खुंटेहरा *khuntehra*.

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उनाच *unāch* to the north-west and in North-West Tirhut, गजर *gajar* in the North-East Tirhut, and समार *samār* in Champaran and South-East Tirhut. In Patna it is समार *samāh*, in Gaya बिराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champaran and to the south-east बिदाहनी *bidāhni*.

827. The small pieces of the field which the plough has not touched are पैस *pais* in Champaran and South-West Tirhut and पुरस *puis* in North-East Tirhut. In North-West and South-East Tirhut and in Champaran they are दहिना *dahina*, and in Saran and Champaran छतल खेत *chhūtal khet*.

828. Cross-ploughing is चारा *āra*, or in Champaran and South Bhagalpur चार *ār*, and in South-East Tirhut समार *samār*. When a field is ploughed round and round in constantly diminishing circuits, it is called चौकड़ा *chauketha* or (in Patna) चौएठा *chauetha*, चारो चार *āri chās* in Gaya, चौबग्ली *chaubagli* in Champaran and Gaya, and चौगडिया *chaugathiya* or चौक *chauk* to the west. In Saran and Champaran it is चौगेठ *chaugeth*, in South Munger भौरिया *bhaunriya*, and in North-West Tirhut चौकर *chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called बद्धार *badhār*, and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोमिया जोत *koniya jot* or कोन *kon*, also कोनसी *konsi* in South Munger, कोनसिया *konasiya* in Champaran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called उना छोरी जोत *unā dyorhi jot* in Saran and Patna and उनादेरी जोत *unā derhi jot* in Champaran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोझा जोत *sojhāna jot*. Other names current are ठहराई *tharhāi* in Patna and Champaran and ठरिया *tharhiya* to the west. Ploughing breadthways is फानी *phāni* in Saran and North-West Tirhut, फांकी *phātki* in Champaran and the south-east, उना फानी *unā phāni* in Patna, and फंदिया *phāndiya* in South-West Shahabad.

829. The following rule is current in North-East Bihar as to ploughing and harrowing :—

बोर जोतिह बहत हेंगरह, ऊंच के बंधिह गार ।

उपखे तः उपखे बाचौ तः बाचे दीहः गार ॥

Thor jotiha bahut hengaiha, unch ke bandhiha ar,

Upje ta upje nahin, ta Ghaghhe diha gar.

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghagh (who gives you this advice).

830. A harrow is हेंगा *henga*, &c., as described in § 30 and ff. To harrow is हेंगाय *hengāēb*, हेंगा चलाय *henga chalāēb*, or चौकी घुमाय *chauki ghumāēb*. The act of harrowing is in Gaya पालट *pālat*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पंचौट *panchaut* or कुर्दहिना *kurdahina*, and the one next to him हथौवा *hathaua*. The right-hand ox is बेरा *phera*, or in South Munger भसनी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are डोपरी *topri* and पारी *pāri* south of the Ganges, डोपरा *topra* to the west, and डार *dabar* in Champaran and Gaya. In South Bhagalpur the words बारी *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champaran गहारी *gharāri*, in Patna and to the south-east गेंदारी *ganrāri*, and in Gaya गेंदारी *genrāri*. Similar beds in a sugar-cane field are called हाता बाहा *hāta wala* to the north-west and in Gaya and North-West Tirhut, and जोरा *jhor* or जोरा *jhōra* south of the Ganges. In the north-west जोरा *jhōra* is a large bed, and so also are पहाटा *pahta* in Gaya, Saran, and Champaran, परिवा *pariya* in South-West Tirhut, दवान *dawan* in Champaran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher* in East Tirhut. The raised banks between the irrigation beds are मेंड *menr* in the north-west and गार *ar* in Tirhut. In Shahabad, Patna, and Gaya they are करवा *karha*, and in Patna and Gaya पेंगगा *panrga*, in South Bhagalpur पलंगा *palanga*, and in South Munger दौग *daug*. North of the Ganges a plot marked off by a boundary is हाता बाहा *hāta wala* in the north-west and South Munger and चरकी बाहा *chharki bala* in East Tirhut. The small patch

of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवार *kohodā* to the north-west, and बारी *bāri* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Saran and Patna it is खंड *khand* or खंड *khanr* (which properly means a ruined house), and in Gaya गेवारी *ghewāri*. Other optional names are गल्ली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called नख्खत *takhta* or किता *kitta*. The whole cultivation of such a proprietor is called खेती बारी *kheti bāri* to the west and in Tirhut; also खेत पथार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खण्ड *khandh*, खण्डा *khandha*, किता *kitta* or किता *kita*, is a large area of cultivated land. A division of this is खंडौट *khandhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere दार *ār*, दारि or दारी *ari*, as in the proverb दारि दारै तज कपार छाडी, बीच बङ्गा चरगाहो, *āri jāi ta kapār lāthi, bich banga charwāhi*,—if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डंरेड़ *danrer*. Other names are अहरी *ahri* (see § 919), अलंग *alang*, or पराँठ *parānth* in Patna, Gaya, and the south-west; पंगगा *panrga*, गंगारी *ganrāri*, दारुल *dāl*, or दास *dāl* in Gaya and South Munger, and दान्र *dānr* in South-West Shahabad. A ditch boundary is खरी *khai*, खार *khāi*, खता *khatta*, or खान्वाँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bāndh*. Other names are भरबन *bharban* (Champāran), धूर *dhār* (North Tirhut), and चरकी *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiya*, or चौराहा *chauraha*. In Champāran and South-East Tirhut it is also चौपड़ *chaupar*.

834. The rural Bihari lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a proverb ठारिक चुकल बानर; दारिक चुकल किसान *thārik chukal bānar, ārik chukal kisan*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another

proverb which may be noted here is खेत भाड़े, चारि कोड़ी *khet bhāḍe cārī kori*,—the field is flooded, cut the boundary embankments, i.e., passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is हारार *harāi* to the west. In Champaran and Tirhut it is सिरावर *siraur*, in Patna सिरोर *siror*, and elsewhere सिरौर *siraur*. In Gaya another name is सेवान *sewāt*. जंझिया *jhanjhiya* or चारी *dhāri* in Gaya and Sāran, and घाई *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is चारा *dra* in the north-west, पेन *pain* or पैनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nāri* or करवा *karha* to the west and in Patna and Gaya, भीता *bhita* in East Tirhut, and दौंग *daug* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west सँजहे *sānjh le*, सँझिया *sanjhiya*, and सँजहारिया *sanjhariya* mean, 'up to evening,' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champaran and South Munger this is सगरदिना *sagardina*, and in Patna ठकहारिया *thakhariya*. The area ploughed in half a day is called दोपहारिया *dopahariya*.

838. The portion of land included in a plough circuit is जॉनर *antar*, and also to the north-west and in North-East Tirhut हात *hattha*, and to commence another circuit is दोसर जॉनर *dosar antar* धारब *धारब*. The place where ploughing is going on is हरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is हरवाही *harwāhi*. In Patna it is डोपरा *topra*, and generally हाराहा *harātha*.

839. The first ploughing of the season is हारमहतर *harmahutar* in Sāran and हारमोहतर *harmohtar* in Patna and Gaya. It is also समहुत *samhut*, and to the north सिरपंचमी *sirpanchmi* or सिरपचई *sirpachai*, both the last two terms being derived from the festival of the *ari*

panchami. In South Munger it is *हर महन्तर har mahantar* or *हर समत har samat*, and in South Bhagalpur *सोमता somata*. Another name current in Sāran is *हरवत harvat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is *हरकुली harkhuli*, *हरकोलिया harkholiya*, or *हरकुलज हर्कहुज harkhūjal*, and in South-East Tirhut (optionally) *हरकुगानी harkhugāni*. In South-West Shahabad it is *हरकुटाव harchhutāo*, and in the rest of the district and in Gaya *हरकुट्टन harchhuttan*. In Patna it is *हरबिनार harbinār* or *हरजोहार harjoār*, in South Munger and Champāran *हरकोलानी harkholāni*, and in Gaya, Champāran, and the South-East *हरकोली harkholi*.

841. The bullocks which draw a plough or harrow are called *बरद barad*, and to the west. also *बैल bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut *हट्टा बरद hattha barad*, and to the north-west and in Gaya *हरेबा बैल hareba bail*. A lazy fat plough bullock, which sits down rather than work, is called *कोढ़ि korhi* or *परवा parua*, as in the proverb *कोढ़ि बरद केँ पेषरि बडत korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is *हरवाहा harwāha*, and to the west also *हरवाह harwāh*. In East Tirhut he is also called *हरीरी harauri*. His wages are called *हरवाही harwāhi*. An agricultural servant in general is *मजूरा majūra* or *बनिहार banihār*. An agricultural servant engaged for the whole year is *हरवर harvar* in Sāran and *भरसलिया bharsaliya* in North-East Tirhut, and one for the whole day is *भरदीना bhardina*. A ploughman who works for half a day is *दुपहरिया dupahariya* or *दोपहरिया dopahariya*, or in North-West Tirhut *पहरवार paharwār*. One who works on advances is *अगवड़ or अगवद अन agear (or agwarh) jan* to the north-west, *कमार kamār* to the west, *कमिवाँ kamiya* or *कमियाँ kamiyañ* in Patna, Gaya, and South Munger, and *लगुवा अन lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called *अंगवरिया angwariya* or *अगवरिया agwariya*, and to the west *अंगवार angwār*. In Sāran

and Champāran he is also called *तेपन्ना tepta* (so also in North-East Tirhut), or *तिररी tiri* or *तिररिया tisariya*. In East Tirhut a ploughman who works without advances is called *उठा uttha*, as distinguished from *हरवाहा harwaha* or *हरौरी harauri*, who does take them.

843. In North-East Tirhut *पट pat* or *साटी पाटी sātī pātī* is the custom of a plough-owner employing two ploughmen for each plough, each ploughman relieving the other at intervals of eight days. In Shahabad and Patna *हराई harāī* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is *जान jan*, also in Gaya and Champāran *उपेंगिया uphangiya*, and in South-West Shahabad *बनी bani*. One who receives money is *नोकर nokar*, or in the north-west *जाना jāna*. One paid solely in cash is called *कोरजा koranja* to the north-west. In Patna, Gaya, and South Munger the preodial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called *नपहर naphar* or *कमियाँ kamiyañ*; and food given to such is *खैदान khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called *बेगार begār*. Payments made in kind to agricultural labourers are called *बान ban*, or in East Tirhut *बोन bon*. Advances to ploughmen are *अगारवाड़ा agwar* in the west and *अगौरी agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called *हरौरी harauri*, and generally *लघुवा lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called *अनवाहा anwāh* in East Tirhut; elsewhere he is *चरवाहा charwaha* or *गोरखिया gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. *बदलैया badlaiya* and *पट्टा patṭa* or *पट्टी pāṭṭī* are terms for exchange of labour for labour by agriculturists. To the west it is also called *पैच painch*, in Gaya *बदली badlī*, and to the south generally *पापठ pāṭh*. In East Tirhut another name is *जानपैचा janpaincha*. The practice of two or more cultivators joining their

ploughs and ploughing together, first the field of one and then the field of another, is called generally *बाँज bhānj*. Other names are *भंजहारिवा bhanjhariya* and *हर सज्जा har sajjha* to the west generally *भंजौती bhanjauti* in North-East Tirhut, *हर भज्जा har bhanja* in Patna and to the north, *हर पख्ता har pakhta* in Champaran and Gaya, *भंजैठ bhanjeth* in South-East Bihar, and *बाँजो bhānjo* in South Bhagalpur. The cultivator in this case is *बाँजा बाबा bhānjā wala*, or in Tirhut *भंजैत bhanjait*. Another name current to the west is *अंग्वारा angwāra*, though this properly refers to the custom of paying ploughmen (*अंग्वारिवा angwariya*, see last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west *सापट sāpat*.

SUBDIVISION II.

MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges *खदर khadar*, *खदौड़ khadaur*, *खदो khaddhi*, or *गोंदौरा gondaura* to the west, and *गोवा goa* or *करसी karsi* to the east. South of the Ganges, to the west, it is *घूर ghūr*, and to the east (also in Saran) *गनौरा ganaura* or *गंदौरा gandaura*. *कुड़ा kūṛā*, *कुड़ा कुरकुट kūṛā kurkut*, *बहारन bahāran*, or (in South-East Tirhut) *गोनरौर gonraur*, is rubbish or road-sweepings. Cowdung is *गोबर gobar*. When dried it is called south of the Ganges *डमारा damāra*, of which a variant in East Tirhut is *डमार damār*, also in Shahabad and Patna *कंदा kanda*, and to the west *कंदूरा kanrra*. The latter term is also used in Saran. In North-East Tirhut it is *गौठि gauthi*, and in Champaran *गौठो gauthi*. In Gaya *पेंढी phenti* are pieces of dried cowdung. *चोत chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is *गौत gaunt* or *गौत gaut*, and to the west also *मूत mūt*. *खीद khīd*, *खिदी khiddi*, or *खोदी khōdī* is the dung of horses, elephants, &c., and that of sheep or goats is *भेनरारी bhenrāri*, *भेनारी bhenāri*, or (to the west) *लेंरी lenri*. Other filth of various kinds is *मेला maila*, or in South Bhagalpur *घिना ghina*. The refuse of indigo after maceration used as manure is *खोठ khōṭh*.

849. A manure heap near a house is *धेरी dheri*, or (in East Tirhut) *गोनर gonar*.* North of the Ganges generally it is also *मान mán*. A manure-pit is *घूर ghūr*, *खाद khād*, or *खाद के गड्ढा khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad *कूर kūr*. Ashes are *राख rākh* or *खावर chhāur*, and in South Bhagalpur *चौरो chhauro*. In Patna and Gaya they are *बानी bāni*. An ash-heap is in North-East Tirhut *चौराठ chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges *खदौर खेत khadaur khet*, or it is called *गोबरगाछ gobraḍai*, or in South-East Tirhut *भरल bharal*. South of the Ganges it is *खदौर khadaur*, *खदगौर khadgaur*, or *खरित kharit* in Shahabad.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges *भेंड़ी बेवाचोख bhenri baisāḍl* or *भेंड़ी बिराचोख bhenri hirāḍl*; south of the Ganges it is *जिवगार जोग का घूर बेवाचोख jivgar hoē la dhūr baisāḍl*, and in South Munger they say *खेत गोबरगाचे हें khet gobraḍe hēn*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges *कंदुड़ा kanrra* or *करड़ा karra*. South of the Ganges it is *दमारा damāra* or *कड़ा kanda*. In East Tirhut it is *दमार damār*, and to the west it is also called *बिहुवा गोरठा binua goṭha*. Another general name is *बन गोरठा ban goṭha*. When made up into cakes with chaff and other refuse, the large oblong blocks are called *गोहरा gohra* to the west and *गोरठा gorha* in Champaran and to the east. The next sized round cakes which are stuck on the wall to dry are *गोथंठा goṭhṭha* or *गोरठा goṭha*. The smallest cakes are *चिपरी chipri*. The largest-sized slabs made with both hands are *दोहंठा doḥṭha* or *सोहंठी sohṭhi*. *करसी karsi*, or in Gaya and South Munger *अमारी amāri*,

* Compare for an example of this word the proverb *गोचारक गोनर दुहू दिव निग्नन goārak gonar duhu dis chikkan*,—a gowāla's dunghill is neat on both sides.

are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोहरौर *gohraur* or गोहरौरा *gohraura*. In North-East Tirhut it is गोहौर *gothaur*, in Champāran गोहौला *gothāula*, and there and in Tirhut टाक *tal*. It is छहा *chhāa* optionally to the west, छहा *chhāha* or छही *chhāhi* in Patna and Gaya, छुहा *chhua* or छहना *chhanna* in South Munger, and छानी *chhāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहरा *gohra* or गोहरा *gorha* as above. The house in which the fuel is stored is गोहौर *gothaur*, गोहौरा *gothaura*, or गोहौल *gothaul* generally; also गोहल *gothul* in North-East Tirhut, गोहल *gothāhul* in Shahabad, and गोठा घर *goṭha ghar* in Gaya. The operation of making the cakes is पाथ *pāth* or पाथ *pāth*, according to locality, or else ठोक *thok* or ठोक *thok*. The place where they are made is north of the Ganges generally पथारी *pathāri*. South of the Ganges it is पथरौर *pathraur* in the west, पाड़ा *paḍa* in Gaya, and पानर *pānra* in Patna.

854. In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गन्दा *ganda* (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकी *panki*) for every पन *pan* bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I.—SOWING.

855. *Sowing* is to the west बोनी *boāni*, and to the east बावग *bāwag*, बाबोग *bāög*, or बावग *bāüg*. South of the Ganges, and also in Champāran, it is also बोदा *boḍi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोनी *boani*. To sow is north of the Ganges, बोल *boāl*, बावग कर *bāwag karā*, बून *būn*, or बून *būnāl*, according to locality. To scatter the seed is generally छित *chhit* or छित *chhit*. In Patna चुलाच *chulāch* is also used in connection with Bhadoi or autumn crops.

856. *Seed* is बीया *biya* or बीहन *bihan*. In Gaya it is बिहना *bihna* (also used in Champāran), बिचा *bichā*, or गोटा *gota*, and in South Bhagalpur बिहना *binhā*. A grain of seed is दाना *dāna*.

Barren seeds are **अबी** *abbi* (or in Shahabad) **अवई** *awai*, and fertile seeds are **सुगी** *suggi*.

CHAPTER II.—MODES OF SOWING.

857. The following are the modes of sowing:—

- (a) *Furrow sowing.*—**धारी** *dhāri* or **धरिया** *dhariya*. To plough in this way is **धारी लगाय** *dhāri lagāēb* or **धरियाय** *dhariyāēb*. South of the Ganges this method is called **चुटकी** *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. **भडाय** *bhaḥāēb*, **दोधरिया** *dodhariya*, **दोहार** *dohār*, or **समार** *samar* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoi* crops. Sugar-cane is not covered in this way in Bihar, but by hand. The long straight lines of seed across a field are known as **धारी** *dhāri* or **पंती** *pānti*. When the ploughing is done round a field, and not across, it is called **चौकैठा** *chauketha*, &c. (See § 828).
- (b) *Sowing by drill.*—This is **तार** *tār*, **तारी** *tāri*, **टोर** *tor*, **टोरी** *tori*, often spelt **टौर**, **टॉइ** *tānr*, **टौर**, **टॉइ** *tonr*, &c. To sow in this way is **तारय** *tārāb* or **टोर लगाय** *tor lagāēb*. The man who works the drill-plough is **तरवाह** *tarwāh* or **टोरवाह** *torwāh*.
- (c) *Broadcast sowing.*—This is generally **बावग** *bāwag* or its variants,—see above. Other names are **छिहा** *chhitta* or **छिहवा** *chhitua* north of the Ganges, and **छिंता** *chhinta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called **दोभा** *dobha*, and to sow thus is **दोभव** *dobhab*.

858. If the seed is sown on lands which have not been ploughed, it is called बिहा *chhitta*, बिहवा *chhitua*, or south of the Ganges जंगली बावर *jangli bāwag*, पैरा *paira* (Gaya, also in Champaran), or पाटर *pāēr* or समार *samār* (Patna and South Munger). चौंटा *chhinta* or चिहा *chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (रबी *rabi*) crops on the दोपसिहा *dophasila* lands, i.e., those from which the autumn crop has just been out, as contrasted with the पहिहार *palihar* or चौमास *chaumās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is खरहर बावग *kharhar bāwag*. North of the Ganges it is also धुरिया बावग *dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna ठररा *tharra*, in the rest of the district खरवाह *kharwah*, in Gaya खरवेह *kharweh* or खरवे *kharwe*, in Patna बाघा *baugha*, and in South Munger धुरघुसा *dhurghussa*. In Patna and Gaya sowing in a wet field is called लेवा *lewa*. Sowing wide apart is generally पातर *pātar*. Other names are (north of the Ganges) फकाह *phakah* or फाँपर *phānpār* to the west and चेहर *chhehar* or पेरमार *permār* generally. South of the Ganges we find पाथर *pāthar* in Gaya, पतला *patla* in South Munger, and पतौल *patil* in South Bhagalpur, the last two being also met with in Champaran. Sowing thick is generally घन *ghan*, गार्ह *gārh*, or गार्हा *gārha*. North of the Ganges सजोर *sajor* is used in the same sense.

859. Grain that fails to germinate is अब्बी *abbi*, निरब्बी *nirbij*, बिजमार *bijmār*, or बीया मार *biya mār*. In South-West Shahabad it is बरुवा *barua*. If a man wishes to say that his seeds have not come up, he says हम्मर बिहनाइ मारल गेल *hammar bihnāi mārāl gel*.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west सपट जारल *sapat jāil* or सपटा जारल *sapta jāil*. In East Tirhut and Shahabad it is called सपरी *papri*. South of the Ganges it is तावा *tāwa* to the south-west of Shahabad, or सेवठा *sewtha* in the rest of the district and in Patna. Elsewhere it is सेवठा *sewta* or मुन्दा *munda*.

861. *Self-sown seed*.—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called लमेरा *lamera* in the west, नमहेरो *namhero* in South Bhagalpur, and नमेर *namher*, लमेर *lamher*, or लाम *lām* in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिड़ार *birār* or बिबार *biyār*. To the west it is also बेंगा *benga*. The young plants which are transplanted from the nursery are generally बीया- *biya* or गाढ़ी *gāchhi*. They are also called बीहन *bihan* or बीहना *bihnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōri*, and in Champāran जरई *jarai*. The bundles of rice seedlings ready for transplanting are आँठो *anti* or अँठिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोहनी *boāni* north of the Ganges and बोगहा *bogha* south of it. It is also generally called बावग *bāwag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपव *ropab*. In Gaya when a man has finished transplanting he says हमार बहुवार भेल *hammar banusār bhel*,—‘I have finished transplanting,’ the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बाग *bān*. A bundle of seedlings is आँठो *anti*, and the man who plants them is called डोहा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहन्डोहा *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबरा *morkabra*. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खार *khāru* or खरुहान *kharuhan*.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोढ़व *kōrab*. In Champāran and Tirhut it is also तामव *tāmab* or पारव *pārab*. In South-West Shahabad it is डेवव

chhejal. Digging is कोड़नी *korni*, also in Champāran and Tirhut तमनी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad छेजनी *chhejni*. In South Bhagalpur it is कोड़न *koran* or खेड़ *khanr*. In Saran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called चारि खंडव *ari chhāntab*.

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champāran and in Tirhut generally it is केरौनी *kerauni* or कामेनी *kamaini*. South of the Ganges it is कोड़नी *korni*, or in South-West Shahabad छेजनी *chhejni*. In the month of *Asārḥ* (June-July) sugar-cane gets a special hoeing, which is called असाही कोर *asārhi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाही कोड़न *asārhi koran*. In Champāran and the south-east it is अदरा कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January-February), is called अंधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उज्जलन *ujhlan* in Gaya and to the west, अंधेरी *andheri* or जहर्नी *jhārni* in Saran and South Munger, and जहर्नी *jhurni* in South Bhagalpur. North of the Ganges it has no special name.

CHAPTER III.—WEEDING.

867. Weeding is केरौनी *kerauni* or कामेनी *kamaini* north of the Ganges. In the west generally it is सोहनी *sohni*. Elsewhere it is generally कोड़नी *korni*, and also हर्कही *harkhi* in Patna and उज्जलन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni*, and केरौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab*; also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खामख *khābhal* in Saran and Champāran. In Patna the operation is called बिस्मादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकानन *nikāwan* in the south-east. In Champāran and Tirhut it is called टिपनी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब-*tāmab*, also in North-East Tirhut टोकब *tokab*. The operation is called तमनी *tamni*, or in North-East Tirhut टोकनी *tokni*.

Weeding by hand is चिखुरनी *chikhurni* in the north-west and उचह्तानी *uchhtani* in Champaran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ से निकालन *hānth seṁ nikāēb*, and in South Bhagalpur थकुरी *thakurāi*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पान *ghās pāt*. In the north-west they are also दूध दाँदर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or दाही *dāhi*, हूरा *hūra* in South Munger, and चारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहारी *sohāi* or चिखुराई *chikhurāi* in north-west, and in the east generally simply बज *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहारी *banihāri*.

SUBDIVISION V.

WATCHING CROPS.

870. Watching of crops is generally रकवारी *rakhwāri*, अगोरी *agori*, or अगोरिया *agoriya*. Other terms are रकवाही *rakhwāhi* or बलरक्खी *balrakkhi* in Patna, जगवारी *jagwāri* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएब *jogāēb* in Champaran and South Bhagalpur. In Champaran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौआ हाँकन *kaua hānkab*, &c. A field-watchman is रकवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champaran and South Munger, जगवरिया *jagwariya* in Gaya, and जोगनिहाँ *joganīyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west चेंकनिहार *chhenknihār*, and in North-East Tirhut चकलेदार *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पिआदा *piyāda* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरक्खा *balrakkha*. To attach the crops thus is called रोकन *rokan*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west *चापा chhāpa*.

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges *पारी pāri*, *बाँज bhānj*, or *बाँजा bhānja*. It is also *पल्लड़ी pālthi* in Patna, Gaya, and the west; also *परिहार parihaar* in Patna and Gaya, *पेठी pethi* in South-West Shahabad, and *पाठ pāth* in South Munger.

SUBDIVISION VI.

REAPING AND GLEANING.

CHAPTER I.—REAPING.

873. Reaping is *कटनी katni*, or to the north-west *कटिया katiya*. In South-West Shahabad it is *लौनी launi*. To reap is *काटन kātab*, or in South-West Shahabad *लौनी करल launi karal*. To cut cane is *कोखल chkolal* in the north-west, *गेंडा करल genra karal* to the west, *पारन pāran* in Champāran and Patna and Gaya and South Munger, and *घूर काटन ghūr kātab* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is *कटनहार katnihār* north of the Ganges and in Patna and to the south-west. He is also *दिनहार dinihar* in Patna, Gaya, and South Munger, *लेनहार leonihār* or *कटनहार katniyār* to the west. Elsewhere he is simply *जन jan*, *बनहार banihār*, &c. Harvest time is *कटनी katni*. The wages of harvesting are *दिनौरा dinaura* in Patna and Gaya, and *दीनी dīni* in Champāran, Gaya, and the south-east. Another name is in Gaya *गुदारा gudāra*, or in Sāran *गुदार् gudār*. Elsewhere they are *बन ban*, or in South-West Shahabad *बनी bani*.

875. Cutting the ears without the stalks is *बलकट balkat* generally. Other names are *तुंगनी tungni* north of the Ganges and to the west, *अग्रा agla* in Champāran and Gaya, *कटु katui* in South-West Shahabad, *पंगल pāngal* to the west, and *नन्हकटनी nanhkatni* in South Munger. So also in East Tirhut it is *नन्हकटनी nankatni* or (also in Champāran) *सिक्कटनी siskatni*, and in South-East Tirhut *छिक्कटनी chhipkatta*. It is *अग्रा agra* in South Bhagalpur. Cutting crops at the root is *जर्खोरा jarchhorni*, (in South-East Tirhut) *जर्कट्टा jarkatta*, or (in South Munger) *जर्खोरा jarchhora*.

876. To shake the fruit off a tree is *झरझराय* *jhārjharāēl* in the north-west. In Champāran and West Tirhut it is *झरकाय* *jharkhāēb*, and in East Tirhut *झकाय* *jhakāēb*. To the west it is *झोरल* *jhoral*, and also, generally, *दोलब* *dolab* or *दोलाय देब* *dolāy deb*. *झटाह* *jhatahab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes out for food. North of the Ganges this is known as *गदरा* *gadra* or *कच्चा* *kachcha*. Other names are *गादा* *gāda* and *गदा* *gadda*. In South Munger it is *गादर* *gādar*, and in South Bhagalpur *अंकुरी* *ankuri*. The last two are also met with in Champāran. A word used to the east generally is *कचरी* *kachri*. In the north-west *समहुत* *samahut* is a little grain out first, and this is *समुत* *sumut* in North-West Tirhut, *नेवान* *newān* in Saran, and *नेबाब* *nebān* in Champāran and Tirhut. *होरहा* *horha* is unripe grain out for parching. It is also called *होरहा* *orha* in Tirhut and the south-east, and optionally *होलहा* *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (*महुआ* *marua*) treated in this way are called *उम्मी* *ummi* or *उमी* *ūmi* to the west and in Tirhut and *अनी* *āni* in Champāran. *आलो* *ālo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Saran *रखान्त* *rakhānt*.

CHAPTER III.—GLEANING.

878. A gleaner is *बिन्नहार* *binnihār* or *बिनीया* *binīyān* to the west. He is also generally *लोहनिहार* *lorhnihar*, with variants *लोहताहार* *lorhtahār* in Patna, Gaya, and South Munger, and *लोहरा* *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are *झरंगा* *jhārnga* or *झारंग* *jhārang* to the west, and *लोही* *lorhi* or *लोहिया* *lorhiya* to the east and in Champāran. Other names are *झरुआ* *jharua* (Patna and North-West Tirhut), *झर* *jhar* (South-East Tirhut), and *छटल पटल* *chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger *लोहा बिचा* *lorha bichcha*, and gleanings are *लोहा* *lorha*.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere **खरिहान** *kharihān*, with an optional variant **खरिहानी** *kharihāni* in Patna. The shed erected on the threshing-floor is **मरुई** *marai*, **खोंपड़ी** *khompri*, or **जोंपड़ी** *jhompri*. In Patna it is **मरुका** *maruka* or **खोंपड़ा** *jhomptra*, in Gaya **करहा** *karha*, and in the south-east **खोंपड़ा** *khomptra*.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The out crop is **दाँट** *dānth* to the north-west, or **दाँट** *dānt* in North-West Tirhut. In East Tirhut it is **लार** *lār*. In Shahabad it is **लेन्नी** *lehni*, in Champāran **लेहन** *lehan*, in Gaya **पतौर** *pataur*, in Patna **पतौड़ी** *patauri* or **पतन्नी** *patni*, in South Munger **पतान** *pātan*, and in South Bhagalpur **पतन** *pattan*. In Shahabad it is called **पलहारी** *palhāri*, and in Sāran **पथारी** *pathāri*, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihar separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called **मुठा** *mūtha*, **मुठा** *muttha*, or **पूला** *pūla*; the next largest is the **अँवाँसा** *anwānsa* (north-west), **ओला** *aulha* (North Tirhut), and **आडल** *ahul* or **अडला** *ahula* (East Tirhut); the next largest is the **अँटिया** *antiya* or (Champāran and North-West Tirhut) **पसाही** *pasahi*; the next largest is an armful or **पंजा** *pānja*; the next largest is a **बोझा** *bojha*; and the largest of all, that carried on a bullock, **लदना** *ladna*. The relative scale of some of the above is generally as follows :—

4 मुठा <i>mūtha</i>	= 1 अँवाँसा <i>anwānsa</i> or ओला <i>aulha</i> .
8 ओला <i>aulha</i>	= 1 पंजा <i>pānja</i> .
4 पंजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .

In East Tirhut the following scale obtains :—

4 चाहुल <i>dhul</i>	= 1 केहुनी <i>kehuni</i> .
4 केहुनी <i>kehuni</i>	= 1 पाँजा <i>pānja</i> .
4 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .
16 सोरही <i>sorhi</i>	= 1 सोरहा <i>sorha</i> .

883. The word सोरही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरही *sorhi* to the *bigha*.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

SOUTH-WEST SHAHABAD.

2 अँवाँसी <i>anwānsi</i>	= 1 अँडिया <i>antiya</i> or दोमन्डा <i>domra</i> .
10 ditto	= 1 पाँजा <i>pānja</i> , पूरी <i>pāri</i> , or चाँटी <i>ānti</i> .
3 पाँजा <i>pānja</i> , पूरी <i>pāri</i> , or चाँटी <i>ānti</i>	= 1 बोझा <i>bojha</i> .
30 ditto ditto	= 1 तिसौर <i>tisaur</i> .

SHAHABAD.

10 अँवाँसी <i>anwānsi</i>	= 1 अँडिया <i>antiya</i> or पन्पिया <i>panpiaua</i> .
4 अँडिया <i>antiya</i>	= 1 बोझा <i>bojha</i> .
Or 10 अँसी <i>ānsi</i>	= 1 पाँजा <i>pānja</i> .
4 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 एकैसीया <i>ekaisiya</i> .

PATNA.

4 अरपा <i>arpa</i>	= 1 चाँटी <i>ānti</i> .
5 चाँटी <i>ānti</i>	= 1 गाही <i>gāhi</i> .
5 गाही <i>gāhi</i>	= 1 बोझा <i>bojha</i> .
Or 5 अरपा <i>arpa</i>	= 1 पाँजा <i>pānja</i> .
5 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 एकैसी <i>ekaisi</i> .

GAYA.

3 अरपा <i>arpa</i>	= 1 चाँटी <i>ānti</i> .
5 चाँटी <i>ānti</i>	= 1 गाही <i>gāhi</i> .
10 गाही <i>gāhi</i>	= 1 बोझा <i>bojha</i> .
Or 9 अरपा <i>arpa</i>	= 1 पाँजा <i>pānja</i> .
3 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 प्रकैसी <i>ekaisi</i> .

SOUTH MUNGER.

The same as Gaya, except that 4 पाँजा *pānja* = 1 बोझा *bojha*.

SOUTH BHAGALPUR.

4 गौंती <i>gaunti</i>	= 1 चाँटी <i>ānti</i> .
4 चाँटी <i>ānti</i>	= 1 पाँजौ <i>pānjau</i> .
16 चाँटी <i>ānti</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .

885. The word प्रकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used; so also तिचौर *tisaur*. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

886. An अकवार *akwār* or अँकवार *ankwār* (optionally), or in Patna and South-East Tirhut केहुनी *kehuni*, is as much grain as can be carried between the arms, and सचबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one चाँटी *ānti* is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुदर *gudār*.* गुच्छ *gund* in Patna or गूँडा *gūnra* in Gaya is a bundle of cut pulse.

CHAPTER III.—TREADING OUT GRAIN.

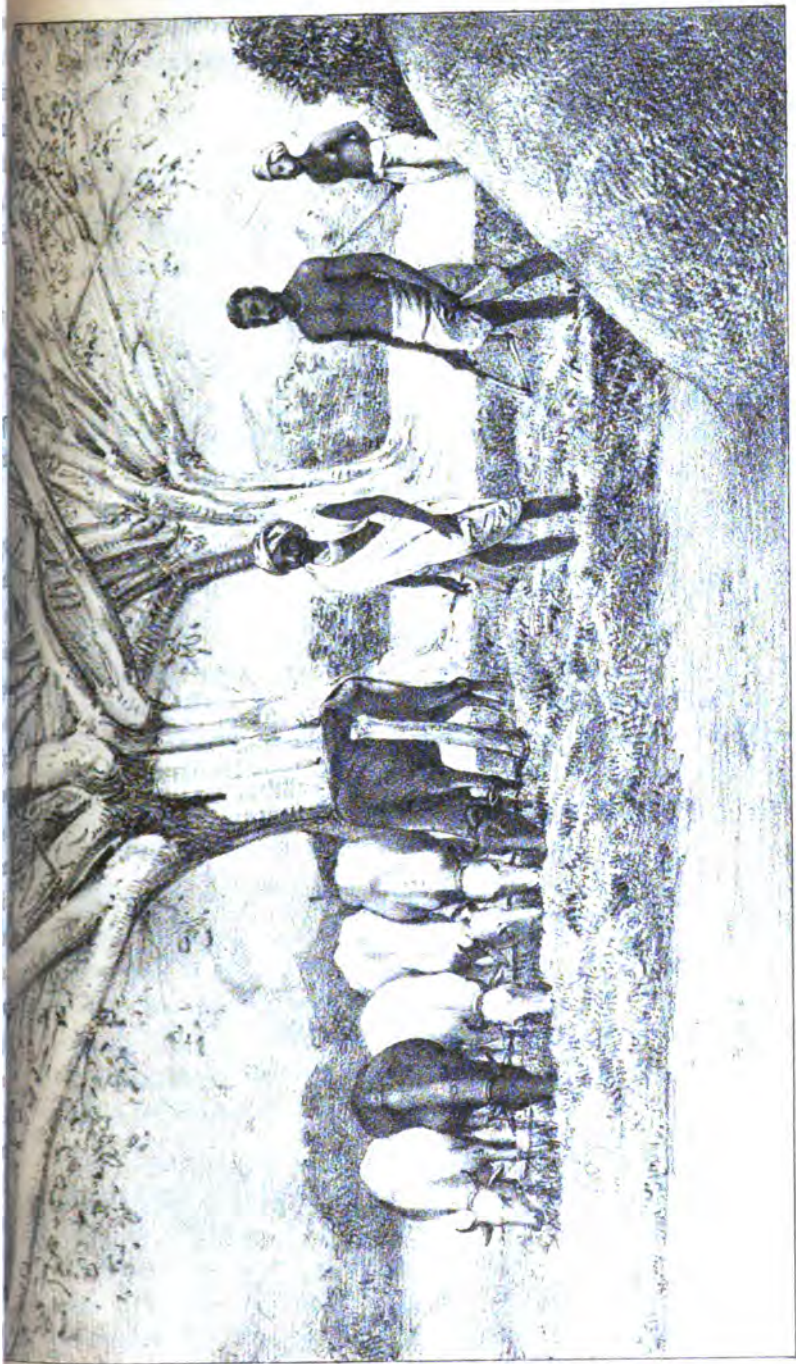
887. Treading out grain is दाँनी *dauni* north of the Ganges. To the west and in Patna it is also दाँरी *daunri* or मिंजनी *minjni*. The latter word is principally used when the grain is trodden out by men and not

* The चाँटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार केँ ठहर सन चाँटी *korhi katnihār keñ mangar san ānti*,—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is *दौरी dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is *दावाँची dawānhi*, and in Patna also (when trodden by men) *मैजनी mainjni*. In South Bhagalpur *सहरी sahri* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is *पीटब pītab*, *जहार jhārab*, or *जहंतब jhāntab* north of the Ganges. It is also *पेटारी petāri* to the west, *डंगौनी dangauni* in Patna, *पिटनी pītni* in Champāran and Gaya, *डंगौनी dengauni* in East Tirhut and South Munger, and *जहंतनी jhantni* in South Bhagalpur.

888. The first treading out of the grain is called *पौर paur*; the second treading is *डन्ती दाँव danti dāwāb* north of the Ganges and in Shahabad, or *तोड़ाब torāēb* in North-East Tirhut. To the west it is *जहंतब chhāntab*, in Champāran and Patna it is *खुरदौनी khurdauni*, in Gaya *खुरदौंती khurdonti*, and in South-East Tirhut and South Munger *खुरदौंरि khurdāin*.

889. The stake to which the bullocks are tied in treading out the grain is *मैह meñh*, with local variants *मैहा meñha* (to the north-west and in South-East Tirhut), *मेहटा mehta* (Patna), and *मीहाँ mīhān* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called *मैहियाँ बैल meñhiyān bail*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called *मैहियाँ meñhiyān* generally; also *मैहा menrha* in Champāran and South-East Tirhut, and *मेहटा mehta* or *मेहटा menhta* in Gaya and South Munger. In South Munger he is also *मेहा meha*, and in South Bhagalpur *मीहाँ mīhān*. Another name for him is in Gaya *कुर्दाहिना kurdahina*. The outer bullock, which is the smartest of the team, is called *पाठ pāth* or *पठिया pathiya* to the west, to the north-west and in North-West Tirhut *पठिया patiya*, and in East Tirhut *पाठ बाळा pāt wāla*. In South-East Tirhut it is *अगदौँ agdāēn*, and variants of this are *अगदौँ agdāin* in Patna and South Munger, *आगदौँर agdāin* or *अगदौँरि agdāinyān* in Gaya, and *एगदौँर egdāin* in South Bhagalpur. In South-West Tirhut he is *फेरा phera*. The rope which goes round a bullock's neck is *गरदौँव gardānw* in the west and in South Munger, *गरदौँनी gardani* in Champāran and West Tirhut, and *गरीँवा garaundha* in Patna. The main rope to which all the bullocks are tied is *मज्जा manjha*, also *दौँरी daunri* to the west, *दौँरु daunrar* or *दोग्गा dogha* in West Tirhut, and *कराम karām* in East Tirhut. In Patna, Gaya, and South Munger it is *दावाँची dawānhi*, and in South Bhagalpur *दामर dāmmar*. In



*A threshing floor (kharikān) The man standing on the right of the picture holds in his right hand
a threshing-rick (akharina)*

Painted by Harilal Pal Student Govt. School of Art Calcutta.

Cornwallis Press Calcutta.

Champāran and Gaya it is also called कौड़ा *kānr* or कौड़ा *kāra*. The rope by which the main rope is tied to the stake is घुरी *ghūri* or मेँहौटी *meñhauti* in Patna and Gaya, and दौड़ा *donra* in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. *The pile of sheaves.*—When the crop is piled in bundles on the threshing-floor it is known as गँज *ganj*. Other names are टाल *tal* (north of the Ganges and Shahabad), गाला *galla* (North-West Bihar), डेरी *dheri* in Gaya, and कौड़ा *kānr* or कौड़ा *kāra* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियाँ *kothiyau* in Saran, and पूँज *punj* or पुँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytiscus cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल *khara tal* north of the Ganges. Stacks are rarely raised on platforms in Bihar, but when it is done the platform is called मचाव *machān*.

891. *The spread-out crop.*—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *pauri* in East Tirhut, खोर *khoh* in Champāran and South-East Tirhut, बड़गोरा *barhora* in Patna and Gaya, बड़गहरा *barhara* in South Munger, and खूवा *khua* in South Bhagalpur.

892. *The crop after it is trodden.*—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिल्ली *silli* north of the Ganges, in Patna, and the south-west. Other names are कुतान *kutān* (Patna and North-West Bihar), डेरी *dheri* in Champāran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhar* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukāñw*.

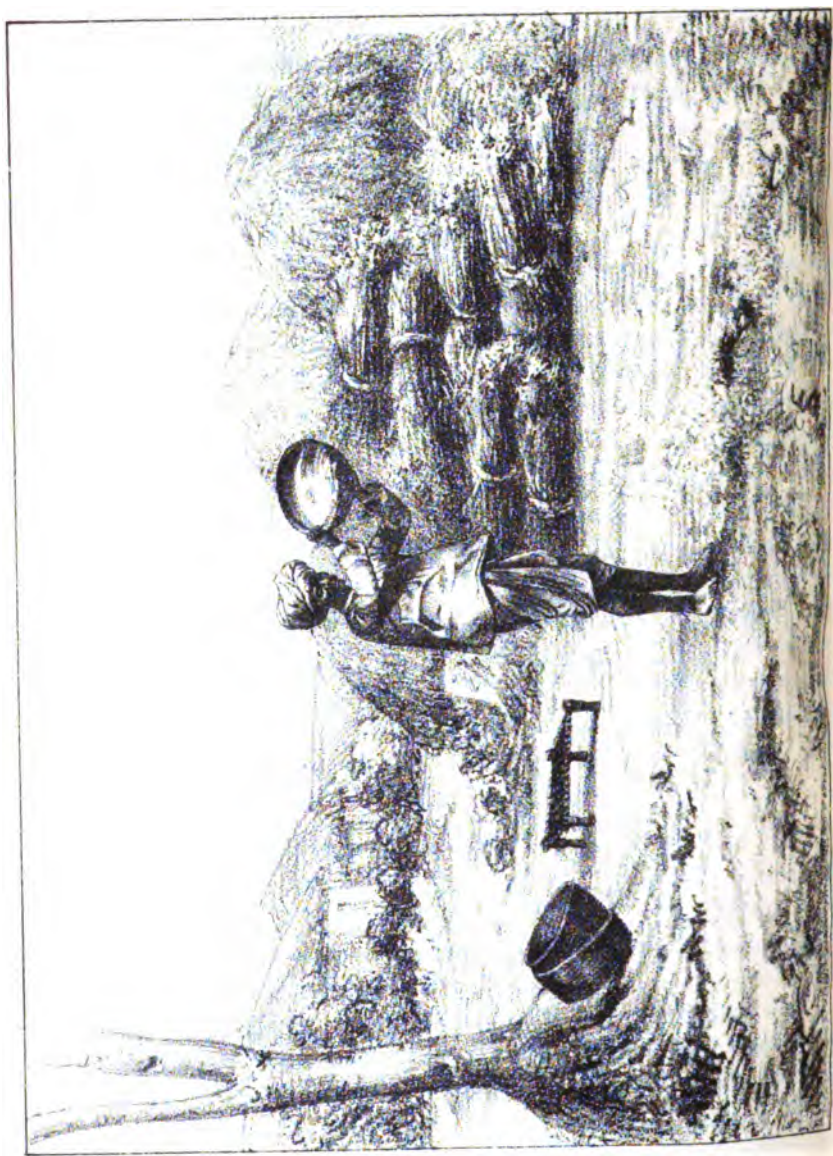
893. *The heaped grain.*—This is रास *rās* or डेरी *dheri*, also in North-East Tirhut खोर *khoh*. Over this is placed a cake of cowdung to avert the evil eye. This is बहान *barhān* (Patna and West Bihar) and बड़बान *barhāwan* in Gaya and the west; but बहान *barhān* is more properly the dung deposited by the bullocks while treading. Other names for the cake are मचादे *machāde* or मचादेव *machādeb*. A.

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chakal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jak*.

894. *The heaped straw and chaff.*—Straw in bundles is पूछा *pāḥa* in Patna and north of the Ganges, except in North-East Tirhut, where it is जट्टा *jhatua*. South of the Ganges, and optionally in Sāran, it is आँटी *ānti* or आँटिया *antiya*, except in the south-east, where it is पुछा *puḥa* or बिँड़ा *biṇṛa*. Loose straw that has been threshed is पुचरा *puara* (to the west) or पुचार *puār* (to the east). Local variants are पोरा *pōra* (also in West Tirhut) or पोचर *poār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off, and then itself cut, it is called नार *nār*, and also (to the east) नार *lār*. Its stalks are whole, and are not crushed like threshed straw. नेवारी *newāri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are हूसा *bhūsa* or हूसा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूसा *bhūṣa*. Other names are कट्टा *katua* in Patna and Gaya, गुन्दो *gundo* in Champāran and South Bhagalpur, and खकुरा *khakura* or दुहा *dhulla* in South Munger. Bran is चोकर *choker*, also in Patna and the west भूँसी *bhūṁsi*. Other names are चोँकी *chaleṁsi* (Patna and the west), कोरार *korāi* (Patna, Tirhut, and the west), चोँकर *chonkar* in Champāran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गँज *gānj* or टाल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor.

895. An enclosure for stacking straw or fuel is घेरान *gherān* in West Tirhut, Sāran, and Champāran, गोरान *ghorān* in Shahabad, and गेरा *ghera* or डाल *dhāl* in Champāran and Tirhut, the latter specially to the east. To the west it is पुरवात *purvat*. A house for holding chaff is हुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and हुसकार *bhuskār*, हुससुहल *bhusabhul*,* or (also in Champāran) हुसचर *bhusachār* to the east. In South-West Shahabad it is हुसौर *bhunsaur*, and to the west generally of that district भूँसहल *bhūṁsāhul*. In Champāran and Patna it is चोँकी

* As in the proverb हूँत चोँक हुससुहलबहि ठाल *chhūṭ chōṅk bhusabhulbakhi thāl*,—a horse, when he gets loose, stays in the chaff-house.



WINNOWING (OSAUNI)

Mahaula, and there and in Gaya बूसा घर *bhusa ghar*. In Champaran and South Munger it is बूसाघर *bhusghar*, and in South Bhagalpur बूसाकरी *bhusakāri*. चोंप *khomp* or चोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a चोंप *khomp* to save it from the weather is चोंप के झडनी *khomp ke mathni*, झडनी *chhāni*, or डोपड़ *topar*. In South-East Tirhut चॉन *chāng* is a large basket for holding chaff equalling four डोकड़ी *tokri*. टंगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar* (*Cytisus cajan*).

896. *The refuse straw and fodder.*—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champaran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champaran it is दाँगे *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar* (*Cytisus cajan*), is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur, and in Champaran रहेठा *rahetha*. In Patna it is also called चरई *kharāi*. The refuse straw of the autumn crop is दाँड *dānth* or डँडका *dantuka* or कुडका *kutka* north of the Ganges. It is also to the west and in Patna धाट्टा *dhattha*, and elsewhere दाँड *dānt*, दाँटा *dānta*, or दाँगे *dānti*. In South Bhagalpur and Patna, however, it is डहेरो *thathero*. The dry stalks of mustard (सरिसे *sariso*) are सन्धी *santhi* in the north-west, तिळ्ठी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिळाठी *tilāthi* generally. The stalks of cereals without the ear are जेन्ग्रा *jhengra* to the west and in South-West Tirhut, जेगडा *jhegta* in Champaran, दाँड *dānt* in the rest of Tirhut, जङ्गा *jhanga* in Champaran, and चॉन *chāng* also in South-East Tirhut.

CHAPTER V.—WINNOWING.

897. Winnowing grain is ओसौनी *osauni*. To winnow is ओसाय *osāi*.

898. The fine chaff which is blown away by the wind in winnowing is पम्बी *pambhi* generally; also पॉकी *pānki* or पॉनी *pāmbhi* to the west, गूँरी *gūnri* in Champaran and South-East Bihar, and बीठा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*Aghani*) crop. The words for the autumn (*Bhadai*)

crop are *पुरेसी pureśi* or *पुसरसी puarsi* to the west, and *पकनी pakni* in Patna and Gaya. In South Munger *अधभरी adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is *बटोरन batoran* or *लोदन lorhan*.

900. When grain is being weighed, an extra handful is thrown in to make up for dust, &c. This is called *पछुवा pachhua* generally, but also *कसर kasar* to the west and *फाव phāo* in the south-east. It is also called *लाभ lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is *अग्वार agwār* generally north of the Ganges, and *भाठ bhāth* in South-East Tirhut. South of the Ganges and in Saran it is *तरी tari*. The gleanings and refuse grain on the threshing-floor are *पतपर patpar* in the north-west and *खकहर khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is *अग्वार agwār* or *अग्वारी agwāri* to the west, *अगार agār* in Champāran, Patna, and Gaya, and *अगबर agbar* in the south-east.

SUBDIVISION VIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between landlord and tenant is called *बटाई batāi* or *बटेवा bataiya*. Local variants are *बंठ bānt* in Champāran and Gaya, *बंटी bānti* in Champāran and South Bhagalpur, and *बंन्नु bāntnu* in South-West Shahabad. Land so held is called *भाँदली bhāoli* or *बटेवा bataiya*, as opposed to *नगदी nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called *कुरनाली kurtali*.

903. In *बटाई batāi* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When,

instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called *मनखप* *mankhap*, *मनठीका* *manthika*, *हुन्दा* *hunda*, or *मन-हुन्दा* *manhunda*. This is especially adopted in the case of *जिरात* *jirāt* or home-farm lands when let to a cultivator. In Patna it is called *मनी बन्दोबस्त* *mani bandobast*.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. *Half to landlord and half to tenant*.—This is called *अधिया* *adhiya* north of the Ganges and in the south-west, in Patna and Gaya *अधबतािया* *adhbataiya* or *पह* *pah*, in Champāran and the south-east *अधबतिया* *adhbatiya*. In South-West Shahabad they say *दू दाना में से एक दाना जमिंदार लेहला*, *बाबर एक दाना चरामी के देहला* *dū dāna meñ señ ek dāna jamidār lehala, dūr ek dāna asāmi ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord *give* the cultivator his share is worth noting.

905. *Seven-sixteenths to landlord and nine-sixteenths to the tenant*.—This is *नौसत* *nausat* or *नौसता* *nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. *Nine-sixteenths to the landlord and seven-sixteenths to the tenant*.—This is *नौसता* *nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (*सेरी नौसता* *seri nausatta*) in West Tirhut.

907. *One-third to the landlord and two-thirds to the tenant*.—This is *तेकुरी* *tekuri* or *तिहैया* *tihaiya* in Shahabad, Patna, and Gaya, *तेकुरा* *tekura* in South-West Shahabad, *तेकुरी* *tekhuri* in South Bhagalpur, *तेकुली* *tekuli* in Champāran, *तिसरी* *tisri* in Saran and Champāran, and *तेसरी* *tesri* in South Munger. Not noted elsewhere.

908. *Two-fifths to the landlord and three-fifths to the tenant*.—This is *पचदू* *pachdu* to the west and in West Tirhut, *पचा दूचा* *pachcha dā* in Patna, Gaya, and the south-east, and *पंचदू* *panchdu* to the west. Not noted elsewhere.

909. *Three-fifths to the landlord and two-fifths to the tenant*.—This is *पचदू* *pachdu* to the north-west, and *पँचा दूचा* *pāncha dā* in South Munger and Tirhut. Not noted elsewhere.

910. *Landlord one-fourth, tenant three-fourths.*—This is चौडेवा *chauthaiya* in Champaran and South-East Tirhut and चौडेवा *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908, and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद काबज *khud kāsht*) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also चेरही *serhi* in Shahabad. A similar deduction of $1\frac{1}{2}$ *ser*s per maund is called in South Bhagalpur नेन *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut छूट *chhut*. South of the Ganges and in Champaran it is called गरगकी *garki*, also नाबूद *nābūd* in Patna, छुटती *chhutti* in Gaya, गरगकी परगती *garki parti* in South Munger, and गरगकी गरगकी *marki garki* in South Bhagalpur. A similar deduction of $1\frac{1}{2}$ *ser*s in the maund is called in Champaran, Patna, and Gaya डेहसेरी *derhaseri*; and when of two *ser*s, दुहरी *duseri*. To the west दाहार महार *dahār mahār* is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगरी *pagri* or माफी *māphi*. North of the Ganges पक्षुषा *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Sāran and Patna अँजुरी *anjuri*, and in Shahabad अँजुर *anjur*, is an allowance of one or two *ser*s per plough taken by the tenant. खलिहानी *khalihani* in Patna is an allowance claimed by the tenant, and so also is मँवर *āmvar* in Shahabad and मँगनी *mangni* or मँगन *māngan* ($\frac{1}{2}$ a *ser* in the maund) in East Munger.

CHAPTER IV.—MODE OF DIVISION.

918. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटार *bojhbatai* or (in Champāran and South-East Tirhut) खरबटार *kharbatāi*. To the north-west it is जजानी बटार *jajati batāi*. The rough appraisalment of the crops for the purpose of division is called कन *kan* or कूट *kūt*, or कनकूत *kankūt* or कनकुती *kankutti*. When the valuation is done by appraisalment it is called कनकुती बटार *kankutti batāi*. It is also called दानाबन्दी *dānābandi* generally, भौकडा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकडी *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deposes an assessor (अमीन *amin*) and an arbitrator (साहिब *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (कठाधर *kathādhār*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwāri's* field-book (खसरा *khāsra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परखार *partār*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *ser*s per maund, called छुट्ती *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. *Division on the threshing-floor.*—This is बटार खरिहानी *batāi kharihāni*, अगोर बटार *agor batāi* (because it is watched or guarded till division), or बटार *batāi* simply. The man who weighs the grain is called हटवा *hatwa* north of the Ganges. He is also हटवे *hatve* in Champāran, Patna, and Gaya, बाबा *bāya* or बवा *bawa* to the west, सोनार *sonār* in Patna, and केवाड *keḍāl* or बनिर्वा *baniyān* in Patna and the south-east. His fees are called हटवार *hatwāi* or हटवई *hatwai* north of the Ganges, and also पकुवा *pachhu* in Champāran and Tirhut. In Champāran and East Tirhut they are also मन्पाई *manpai* or मन्पाईवा *manpaua*. To the west they are बेवा *beyāi* or पवही *pawahi* ($\frac{1}{2}$ *ser* per maund), in Gaya and South Munger चाँसवा *chāśa*, in Patna and Champāran धुरिया *dhuriya* ($\frac{1}{2}$ *ser* per maund), and in the south-east केवाडी *keḍāi* or तौलार *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 cups (पेसा *paisa*) of grain make one पादा *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field (लोहा *lorha*, &c., see § 878), and a fixed proportion of the gross produce (दिनौरा *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain

which is blown away with the chaff (अगार *agār*, &c., see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (बिछन पिरित *bichan pirīt*, &c., see § 1203), and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (तरी *tari*, &c., see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

SUBDIVISION IX.

IRRIGATION.



CHAPTER I.—IRRIGATION GENERALLY.

915. To irrigate is पटाव *patāḥ*, or to the west भरल *bharal*. Irrigation is पटावन *patāwan* or पटौनी *patauni*. In South Munger it is पटान *patān*. The flooding of a field preparatory to planting rice is लेब *leb*, लेव *leo*, or लेवा *lewa*, and in South Bhagalpur अन्हो *anhāo*. Such a flooded field is called पनियार *paniyār*. A water-drawer is पनियारा *panihāra* or पनभारा *panbhāra*. In the north-west he is also पनभारा *panbhāra*. A man irrigating has various names. To the north-west he is पनभारा *panbhāra*, and in Gaya पनभारा *panbhāra*; in Saran and Champaran he is पनभारा *panbhāra*; in South-West Tirhut he is खरवाहा *kharwāha*; and in South-West Shahabad he is कम्हाया *kamhaiya*. The man who distributes the water in the field with the पत्ता *hattha* or wooden shovel (see section 64) is called पत्तावाहा *hatthwāha* or चिरकना *chirkana* to the north-west. In Shahabad he is बारवाहा *barwāha*; to the west generally पनियार *paniyār*; in Patna and Gaya, खन्मोरा *khanmora* or चिचियाँ *chhichaniyān*; in Patna, सिन्वाहा *sinchwāha* or खन्वाहा *khanrwāha*; in Champaran and South Bhagalpur, खरकटा *kharakatta*; and in South Munger, गनरकटा *ganrakatta*. The wages for irrigation with a lever are लथवाही *lathwāhi*. Sometimes cultivators combine to assist one another in irrigating. This is called जाना *jāna* in Saran and Champaran, पैथी *painthi* or पत्थी *patti* to the west, and the latter also in Patna and Gaya, परिहार *parihar* in Patna, पतिहार *patihar* in Champaran and South Munger, and पापट *pāḍet* in Champaran and South Bhagalpur.

CHAPTER II.—KINDS OF IRRIGATION.

916. There are three main kinds of irrigation :—

(a) *From canals.*—A canal is नहर *nahar* (which is generally used only for the Son and similar Government canals), पैज *pain*, or पैजि *paini*, and नद्दी *naddi* or (South Bhagalpur) लद्दी *laddi*. In South-West Shahabad a canal is ताल *tāl*.

(b) *From wells* (कुआँ *kūān*, &c.)

(c) *From tanks, or ponds.*—A tank is पोखर *pokhar*, पोखरा *pokhra*, or तलाव *talāo*.^{*} A small pond is तला *talāi*. In Patna, Gaya, and South Munger a reservoir of which the water is higher than the level of the surrounding country and is kept in by embankments is called खाजाना *khājāna* or खजाना *khajāna*.

917. The embankment round all these tanks and ponds is called भौड़ *bhinr* or बिन्दा *bhinda*. Local names are पौड़ *pīnr* in Patna and Gaya, and खाँवाँ *khāwān* or खावा *khāwa* to the west. The post erected in the centre of a tank is जाट *jāt*, जाटि *jāti*, जाठ *jāth*, or जाटि *jāthi*. In South Munger it is लाठ *lāth*.

* In North-East Tirhut पोखरि *pokhari* is a large tank, as is instanced by the proverbial saying—

पोखरि राजोखरि, और सब पोखरा ।
राजा सिव सिङ्ग, और सब पोखरा ।

*Pokhari Rajokhari, aur sabh pokhra,
Rāja Sib Singh, aur sabh chhokra.*

—“The tank at Rajokhari is indeed a tank; all the rest are puddles. Raja Sib Singh was indeed a king; all others were princelets.”

Another version of this is—

ताल त भोपाल ताल, और सब तलाया ।
राजा त सिव सिङ्ग, और सब राजैया ।

*Tāl ta Bhopāl tāl, aur sabh talaiya,
Rāja ta Sibai Singh, aur sabh rajaiya.*

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

CHAPTER III.—IRRIGATION FROM CANALS.

918. Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called *अपटा apta* in the north-west, and *अगरपाट agarpāt* in Champaran and North-West Tirhut. To the west it is *ढोड़ tor* or *मोहर mohar*. In Patna and Gaya it is *चानन chhānan*, in South Munger *मेलान melān*, and in South Bhagalpur *धुरका dhumka*.

919. Irrigation by lift, when the water has to be raised from a lower level, is called *उदाह के पानी से जायन udah ke pāni se jāñ* to the west, and in the south-east *उखेवा ukhewa*. A dam is sometimes built across the stream to raise the water. This is *बाँध bāndh* or *बाह्र bāh* generally; also *खाँड़ khāñṛ*, *गढ़नी garni*, and *घेरा ghera* to the north-west, *गराँड़ी garāñṛi* in the north-west, Patna, and Gaya, *फाँड़ी phāñṛi* in Champaran and Patna, *गराँड़ी garāñṛi* in South Munger, and *खाँड़ो khāñṛo* in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya *गोसास goām*. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface water, is *ढाँड़ो dhanṛi* to the north-west and in Patna. South of the Ganges and to the north-west *खजाना khajāna*, *आहार ahar*, *अहरा ahra*, and *अहरी ahri* mean the plain itself including the embankment. The embankment as distinguished from the plain is *पिंड pind* or *अलंग along*. A cutting in the embankment is called in Gaya *खानरु खानrhu*.

CHAPTER IV.—IRRIGATION FROM WELLS.

920. Wells may be divided into three classes :—

- (a) *Those lined with masonry*.—These are called *पक्का pakka*. In the north-west *बावली bāoli* is a large well, sometimes with a *ghāt* or flight of steps running down to the water. *इंदारा ināra*, *इंदारा indāra*, *इंदार inār*, or *इंदरा indra* is a large masonry well. In South Bhagalpur *राहत rāhat* is a masonry well.
- (b) *A well without masonry lining* is called *कच्चा kachcha*; also *कूड़ा kūḍā* or *कुय्यां kuiyān* or *कूप kūp*. In South Bhagalpur *भानरुकी bhanruki*, and generally *भानरुकी bhanruki*, is a small well. In Patna and Gaya *कंदरी kandri* is

a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.

- (c) *Surface depressions containing water.*—These are चूँ चैन *chūn* north of the Ganges, चुदारी *chudari* to the west and in Patna, and चुआँ *chūān* elsewhere. A clay well which has fallen in is called बसल *bhasal* north of the Ganges, and भरन *bharan* in Ohampāran and North-East Tirhut. In Ohampāran, Patna, and Gaya it is भट्टा *bhattha*, and to the west भगारु *bhagar*. All the above are adjectives agreeing with चुआँ *kūān*. Another expression used in Shahabad is भण्डूचाँ *bhaṇḍūchān*. The space formed inside a well by the collapse of the sides is खाँकर *khānkar* in the north-west and धोहर *dhodhar* in Ohampāran and South-West Tirhut. To the west it is पाल *pāl*, and in Patna and Gaya चौँर *chaunr*.

CHAPTER V.—CONSTRUCTION OF WELLS.

921. The large circular excavation made before a masonry well is built is दवार *dawar* to the west and in Patna and South Tirhut, and खाँकर *khānkar* to the north. In South-West Shahabad it is गोल *gol*, and in the rest of that district गोल गाल *gol gal*. In Gaya it is गोलमार *golamar* or खमार *khahār*.

922. The spring is सोता *sota* north of the Ganges, and also in North-East Tirhut मोका *moka*. In Shahabad it is सोत *sot* or सुत्ती *sutti*, in Patna, Gaya, and South Munger सोर *soi*, and in South Bhagalpur सोत *sot* or सँगरा *sangra*. The side spring in a well is तरसोचा *tarsoa* in north-west and in West Tirhut. Spring-water is बरियार पानी *bariyār pāni*, or in South Bhagalpur सँगरा *sangra*, and in South Munger जिवंगर *jiugar*, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा दूँ लेख *tāwa tūt gol*, and south of it बरियार (or जिवंगर) पानी आनि लेख *bariyār (or jiugar) pāni āni gol*. The hole through which the water rises when the spring is reached is झरु *bhār* or झर *bhār*. In Patna and South Munger it is झरुआ *bhurha*. An optional word in South Bhagalpur is बम *bam*. When the spring is copious, it is called झरुफुट *bhurphut*. When the spring is not reached, the well is called सन्न *sunni*; and a well, when the spring has risen, is पणिहा *paniha*.

923. A well supplied from a spring and not from surface drainage is सुत्तिहा *suttiha* to the west, and सोत्थी *sothi* in the rest of that district. In Patna, Gaya, and South Munger it is सोरा *soiya*, and in South Bhagalpur जलधर *jaldhar*. The place where the earth begins to become moist as a well is being sunk is पन्सल *pansel* or पन्सचा *pansacha* in the north-west. In the south-west it is पसोइ *pasoi*, and to the south-east पसेवा *paseva*. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as भास *bhas*. The depth to which a well is dug is measured by the height of a man (पूरिष *paris* or पोरसा *porasa*). Thus a well is said to be four, five, six, or seven पूरिष *paris* deep.

924. The masonry cylinder of a well is खनजीर *khanyir*. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called खपड़ा or खपरा *khapra*. Other names are (north-west) नाद *nād*, (South-West Shahabad) मोखड़ा *mokhra*, (Patna) गिरदा *girda*, (Patna and South Munger) गंदुवा *ganrua*, and पाट *pat* in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as कोठी *kothi*, दोल *dol*, or बीर *binr* in the north-west—the last also in Patna and Shahabad, दोल *dol* in the south-east, and बिन्दी *bindi* elsewhere in the south. Wells protected in this way are कोठिला *kothila* to the west and गढ़ौवा *garauān* in Patna. Wells are sometimes lined with a wooden cylinder, and are then called कठकुआँ *kathkuān*. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called पारकुआँ *parchūn*.

925. The wooden base of the cylinder is made of *jāmun* wood, and is called जमवट *jamat* or जमोट *jamat*. In South Bhagalpur it is called जमकाठ *jamkāth*.

926. A well so large that two buckets can work it is called दोलही *dolatthi*. In Patna and the south-east it is दुजान *dujat*, and in South Munger also दुजाना *dujanta*. One for three buckets is तिनलही *tinlatthi* or तेलही *telatthi*; in South Munger it is तेजना *tejatta*, and in South Bhagalpur तिनजान *tinjant*.

927. The well-dredger and well-spear are described in § 39 and ff.

CHAPTER VI.—THE LEVER USED IN RAISING WATER.

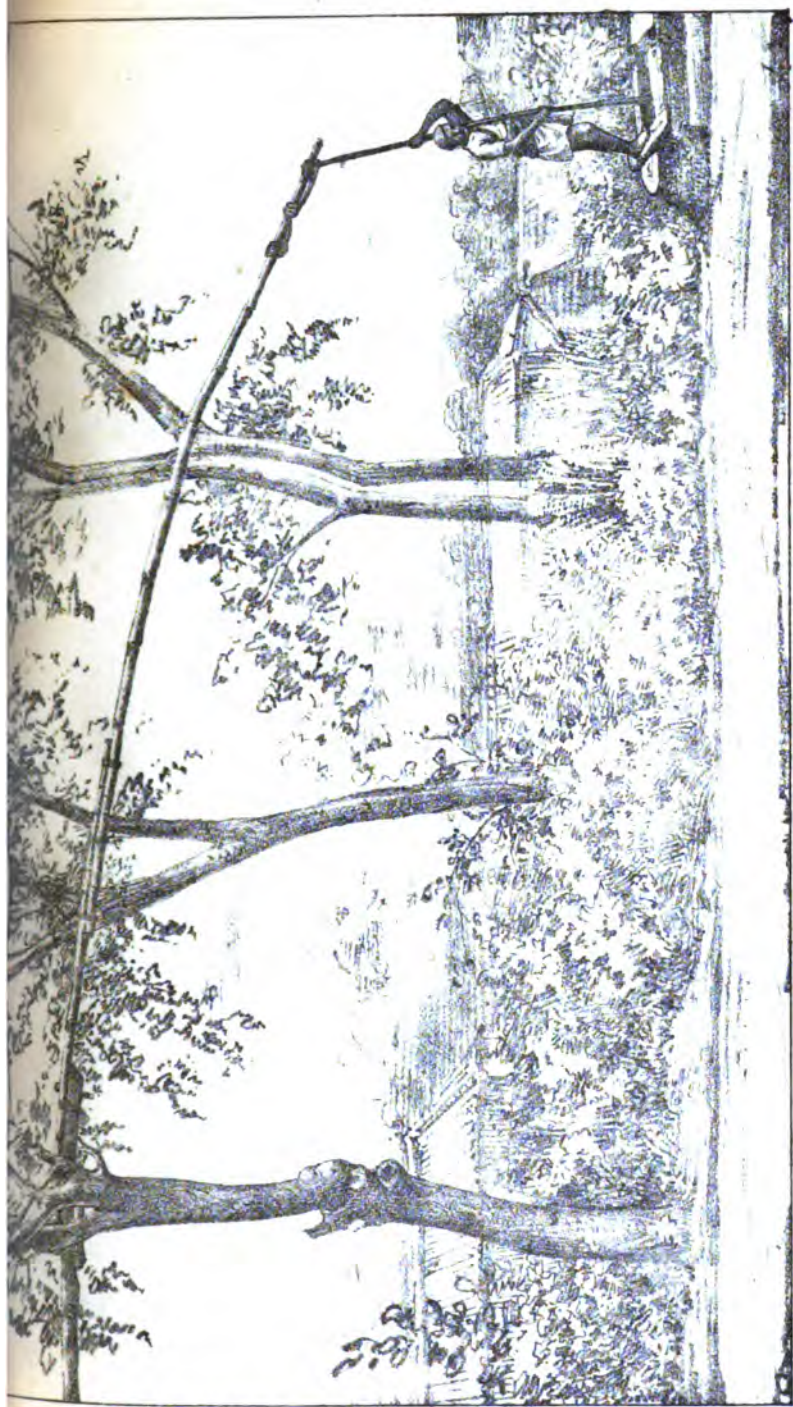
928. This is **ढेंकुल** *dhenkul*, **ढेंकुला** *dhenkula*, or **ढेंकी** *dhenki*. It is also called **लाठ** *lāth*, **लाठा** *lātha*, or **लाठा** *lātha* south of the Ganges, and **जाँत** *jānt* in South Bhagalpur.

929. The *pot* (whether earthen or of iron) is **कूँड़** *kūnr*, **कूँड़ी** *kūri*, or **कुन्दी** *kundi*. A smaller iron vessel used for drawing water by hand, and not by means of a lever, is **दोल** *dol*, other names being **लोहानरा** *lohanra* in Shahabad and **दोल** *dol* in South Bhagalpur. In North-East Tirhut, however, **दोल** *dol* is also used for the lever-bucket. In Gaya **कठनारी** *kathnari* is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is fastened is **किल्ली** *killi* or **गुल्ली** *gulli*. In South Bhagalpur it is **रनकिल्ली** *rankilli* or **पुल्ली** *pulli*. The string which fastens this to the pot is **कनेटी** *kaneti* to the north-west and **कुन्रियाठी** *kunriyāthi* generally to the north of the Ganges; also **चोरकिल्ली** *chorkilli* in Champāran and North-West Tirhut.

930. The *rope* of the lift is **बरन्हा** *barha*. It is also called **बर** *barah* in South Munger, and **हथबरन्ही** *hathbarhi* and **उबहानि** *ubahani* in Champāran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is **पन्चोर** *panchor* or **चोरी** *chhori*, with the following local names:—**चोर** *chhor* (west), **जोला** *jola* (Patna, Gaya, and the south-east), **नाधा** *nādhā* (Gaya), **जोती** *joti* (Shahabad and South Munger), and **बगन्हा** *bagha* (South Bhagalpur).

931. The *lever-beam* is **बाँस** *bāns* when made of bamboo, also **चोप** *chhip* in Champāran and North-East Tirhut. **लाठ** *lāth* or **लाठा** *lātha* is a shorter and stouter one. Other names are **धुरन्ही** *dhurhi* (South-West Tirhut), **ढेंकुल** *dhenkul* (west), and **दन्दा** *danda* (south-east). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called **बंसजोर** *bansjor*, and in Patna and the south-east **चोप** *chhip*. The end of the beam which projects beyond the rope over the well is called **अगार** *agār* or **अगारी** *agāri*.

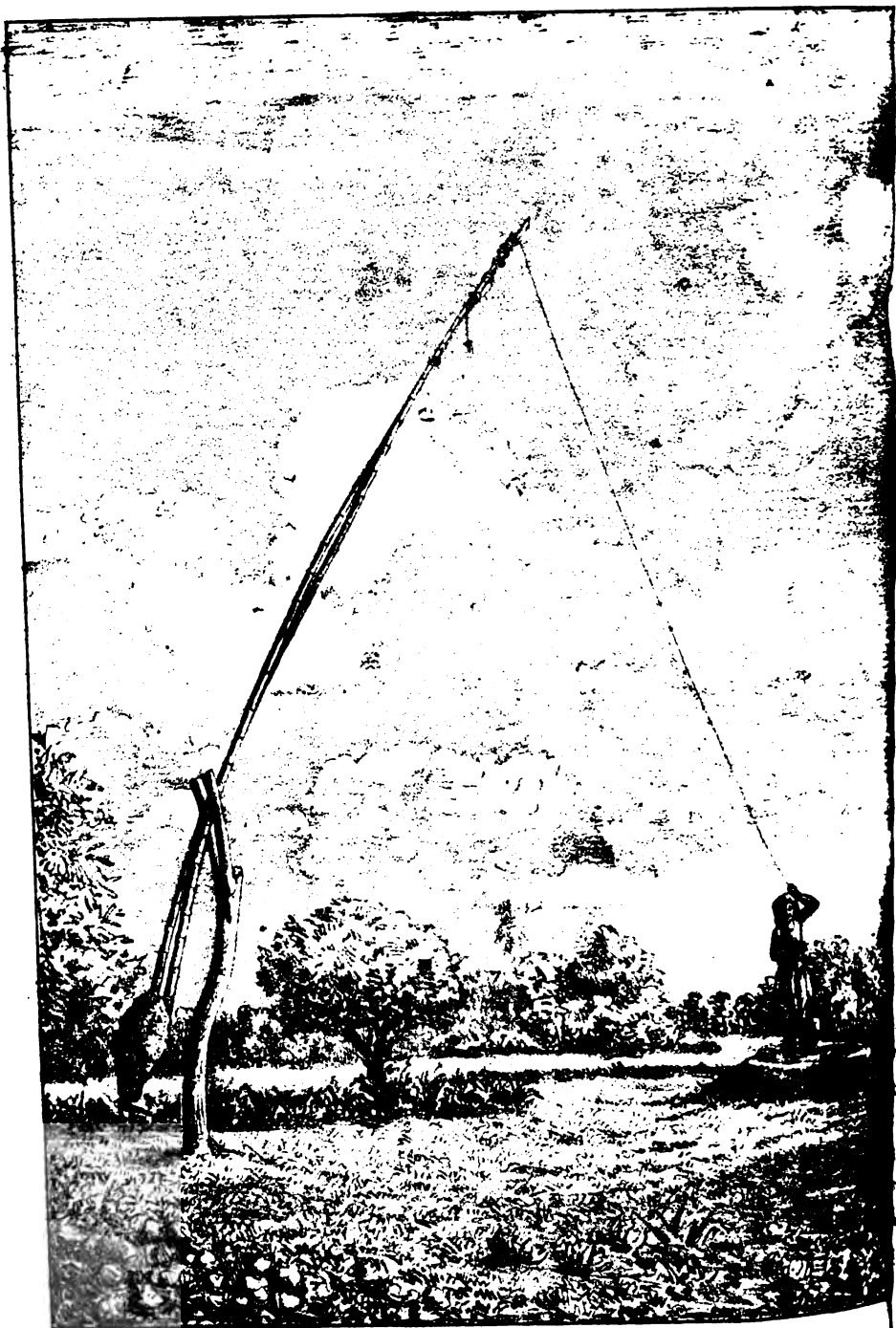
932. The *lever-beam* is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called **लेद** *led*, **लेदा** *leda*, and **लेदी** *ledi*. In East Tirhut they are **लेव** *ledh*, and in South-East Bihar **लेधो** *ledho*. Other names are **पचाड़** *pachār* (Champāran), **पचेड़** *pachher* (South-East Tirhut), and **चकरी** *chakri* (Champāran, Patna, and Gaya). The peg with which these are



The irrigation lever (latha), pulled down, with the bucket lowered in the well.

Lith. by Dipsajoy Nag, Students Govt. School of Art Calcutta.

Cornwallis Press Calcutta.



The irrigation lever (lātha). raised, with the bucket out of the well

fastened to the beam are खूँटा *khūnta* or खूँटी *khūnti*; also गँदमेका *gārmekha* (Patna and Gaya), गुल्ली *gulli* (Patna), and किला *killa* (Patna and south-east).

933. The post on the top of which the lever swings is कम्भा *kambha*; also धोरेका *dhorea* in Patna and Shahabad. To the west धुरई *dhurai* is a post with two branches at the top. These posts are often made of a live tree called जीवज *jiyal* (*Odina Wodier*), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are कान *kān*, काना *kāna*, कानी *kāni*, कन्ना *kanna*, or कन्नी *kanni*. In Champāran and the south-east they are दोकानी *dokāni* or दुकानी *dukāni*. The cross-axle is खौता *akhauta* or खौत *akhaut*, local variants being खौतो *akhoto* (South Bhagalpur), अँखौता *ankhauta* (South Munger), and खेता *akheta* or खेद *akhed* (optional) in Gaya and Patna. Other names are मँया *māyha* in Champāran and Gaya, and टोना *tona* in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकरी *makri* in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल *khol*.

934. The wooden framework over a well on which the person who draws the water stands is called परिवाठा *pariyātha* or पौठा *pautha*.

935. When a bucket or *lota* falls into a well, it is pulled up by a set of grappling-hooks, called काँटा *kānta*, कन्टा *kanta*, or जगार *jhaggār*.

CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

936. The use of this has not been noted in East Bihar. In West Bihar it is मोटि *moti*, मोट *mot*, or मोंट *mont*. The iron ring round its neck is मेरुन्डा *menrra*; also कड़ाही *karāhi* and कड़ा *kara* in Sāran, and कान्रा *kānra* in South-West Tirhut. The rope or cord which joins the bucket to this iron ring is नथिवारी *nathiyāri* or सोरन्ही *sorhi*; also नथिया *nathiya* in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are घोरई *ghorai* or घोरानी *ghorāni*. To these are fastened two rings of iron, which are called करी *kari* or बाला *bāla*. किल्ली *killi* or गुल्ली *gulli* is a wooden peg by which the bucket is fastened to the well-rope.

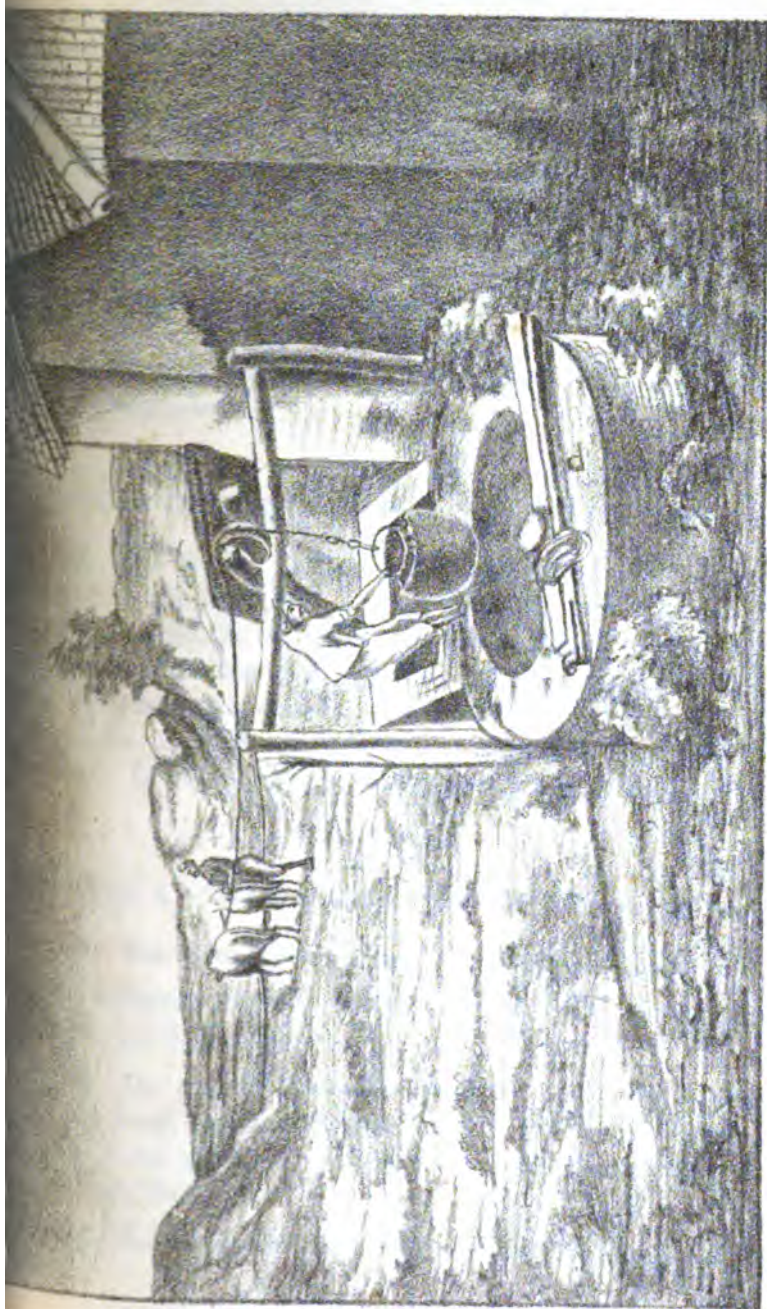
CHAPTER VIII.—OTHER WELL-APPLIANCES CONNECTED WITH IRRIGATION.

937. The portion of the mouth of the well on which the bucket rests as the water is being discharged is called **अर्दाँच** *arāns* or **अर्दाँ** *anrās*. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called **सीठा** *sitha* or **बिन्दा** *binda*, and in South-West Shahabad **जोंग्रा** *jhongra*. In Saran a similar article made of leather is called **छहा** *chhalla*. When made of straw in Saran it is called **चचार** *chachār*, and in Champāran **चचरा** *chachra*. The catch-basin into which the bucket is emptied is called **तीठा** *titha* to the west. Elsewhere it is called **अर्दाँच** *arāns*, **सीठा** *sitha*, &c., as above.

938. The bullock yoke, which has two bars (see § 14), is called **मोठ्ठा** *pālo motha* or **जुथ** *juṭh*. Local names are **जोथ** *joth* (Patna) and **जूथ** *jūar* (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger **पालो** *pālo* is used. The above names are also used for the upper bar, and also **पला** *palla* in South-West Shahabad. The lower bar is **तरसैल** *tarsail* or **तरसैला** *tarsaila*, local names being **सेला** *saila* in Shahabad, **गतर** *gatar* in Champāran and Gaya, and **जहर** *jahar* in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called **सैल** *sail* or **सेला** *saila* to the west, and **कनैल** *kanail* to the north-west and east. The similar pins inside are **समैल** *samail* or (Patna and the south-east) **समैला** *samaila*. They are also called **पचार** *pachār* in Shahabad. The knob to which the rope is fastened is **महादेवा** *mahādewa*. In the south-east it is **महदेवा** *mahdewa*.

939. The wooden framework over the mouth of a well to prevent people falling in is **जंगला** *jangla*. The wooden beam laid over the well on which the person drawing the water stands is **पावठ** *pāwath* or **पौठा** *pautha*. Other names are **लतमरा** *latmara* (Patna and North-West Tirhut), **गोरपौठा** *gorpautha* (South-West Tirhut), and **धरमा** *dharna* (Champāran and South Munger). The masonry work at the mouth of a well is **जगत** *jagat* to the west. Other names are **मुदेर** *murer* (west), **मुदेरा** *munrera* (also in Champāran) or **निरारी** *nirāri* in Patna, **मुदेरी** *mureri* in Champāran and Gaya, and **मरहा** *mārha* in the south-east.

940. The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called **धुरही** *dhurhi* or **खम्हा** *khamha* to the north-west and in South Munger. South of the Ganges we have **धुरा** *dhura* or **धोरे** *dhores*



The skin bag for drawing water (moti), as worked with bullocks.

(NOTE.—The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill, and the receiving vat is level.)

in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east बम्हा *khambha* or खम्हा *khamha*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बँडेरा *banrera* in the west, and बल्ला *balla* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाठ *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle बखौत *akhaut* or बखौता *akhauta*. Other names for this last are दन्दा *danda* in Champāran and South-West Tirhut, सररा *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is गढ़ारी *gharāri* to the west, also गढ़ारी *garāri* to the north-west and in South Munger. It is घिरनी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadda* in South-West Shahabad, घुरनी *ghurni* in Patna, and मकरी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *paudar*, also दार *dawar* in Shahabad, बाही *bahi* in Gaya, and दगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोरूपौर *gorpaur*. The portion above ground is पौदर के मँथ *paudar ke mānth*, or to the west मथार *mathār*. The portion below ground is खोईचा *khoinchha* to the west. A yoke of well-bullocks is called मोठवा जोड़ी *motha jori*. Drawing water by cattle power is मोठ चलाव *mot chalaeb*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well:—

The bullock-driver.—He is हँकवा *hankwa* or हँकनिहार *hanknihār*; also फेरवा *pherha* in Shahabad.

943. *The man who empties the water-bag.*—He is धरनिहार *dharnihār* north of the Ganges, चिन्वा *chhinwa* in South-West Shahabad, and मोठहरवा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोठवाचा *motwācha*.

945. *The man who distributes water in the field is called पनमोरा panmora or पनचन्ना panchhanna north of the Ganges. South of the Ganges he is बरवाच barwāch in South-West Shahabad, मोरवाच morwāch in the rest of that district, and खंरुवाच khanruār in Gaya. He is also खरवाचा kharwācha in Saran and खंरुवाचा khanrwācha in Patna.*

946. *The man who distributes the water with a spade has already been described in Chapter I of this subdivision.*

CHAPTER XI.—THE PERSIAN WHEEL.

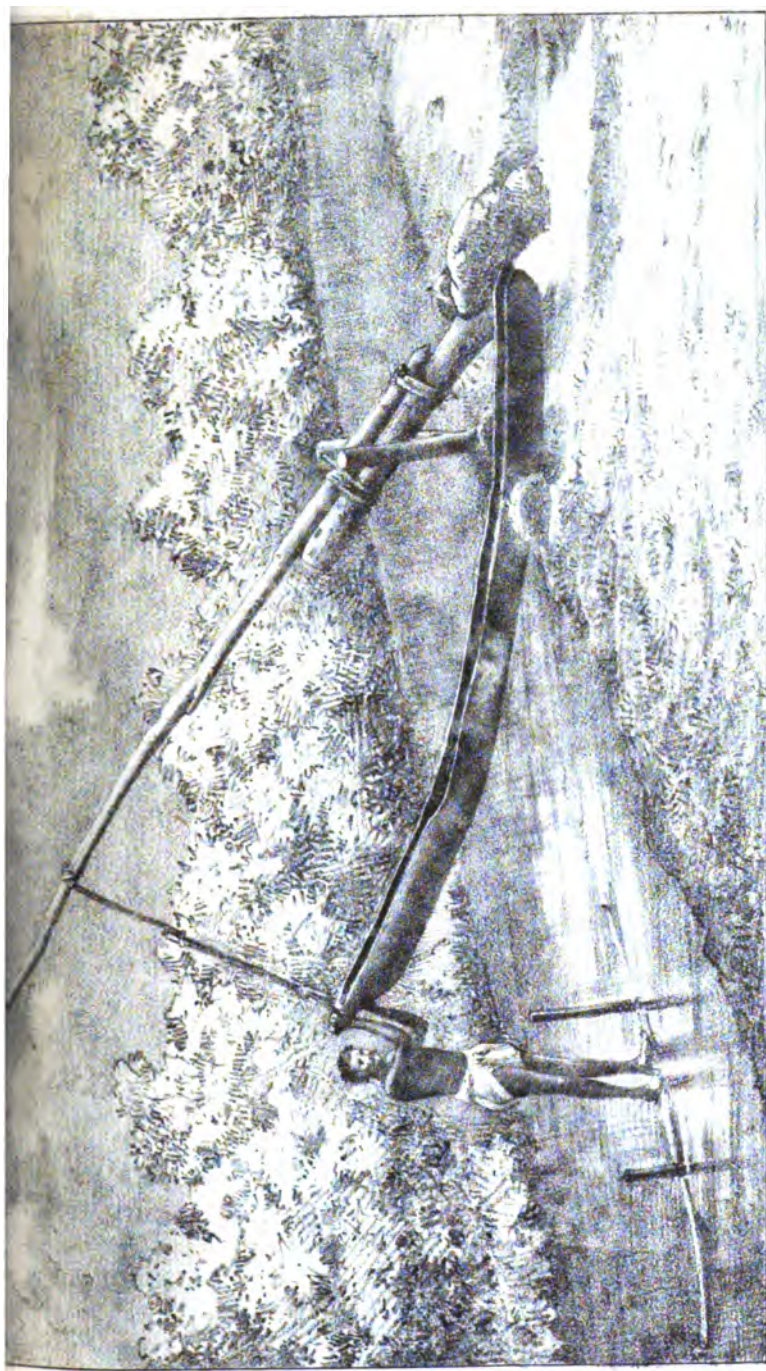
947. *The Persian wheel is not used in Bihar. Its name, राहत rahat, is however known in Patna.*

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

948. *Water is raised from these either by the swing-basket or by the spoon-lever.*

949. *The swing-basket.*—The swing-basket is generally सेर sair to the west and चाँड़ chānr in Central and Eastern Bihar. In Tirhut it is also डोस dhos, in South-West Shahabad दौरा दौरा dāura, in Champāran and Gaya सर sar, and to the south-east सेन sain. The strings from which it swings are दोर dor or दोरी dori. The place where the men stand who work the basket is गोरपौर gorpaur, or to the west पौठा paudha. In South Bhagalpur it is सेनार sainār. The men who work it are सेरवाच sairwāch, चाँड़वाच chanriwāch, or डोसवाच dhoswāch in the above-mentioned localities respectively. To work the basket is सेर (चाँड़ or डोस) चलाय sair (chānr or dhos) chalaēb. In South Bhagalpur it is सेन बराय saib barāēb. The pit from which the water is lifted is चढ़िवाच chāriyār in Gaya and South Munger.

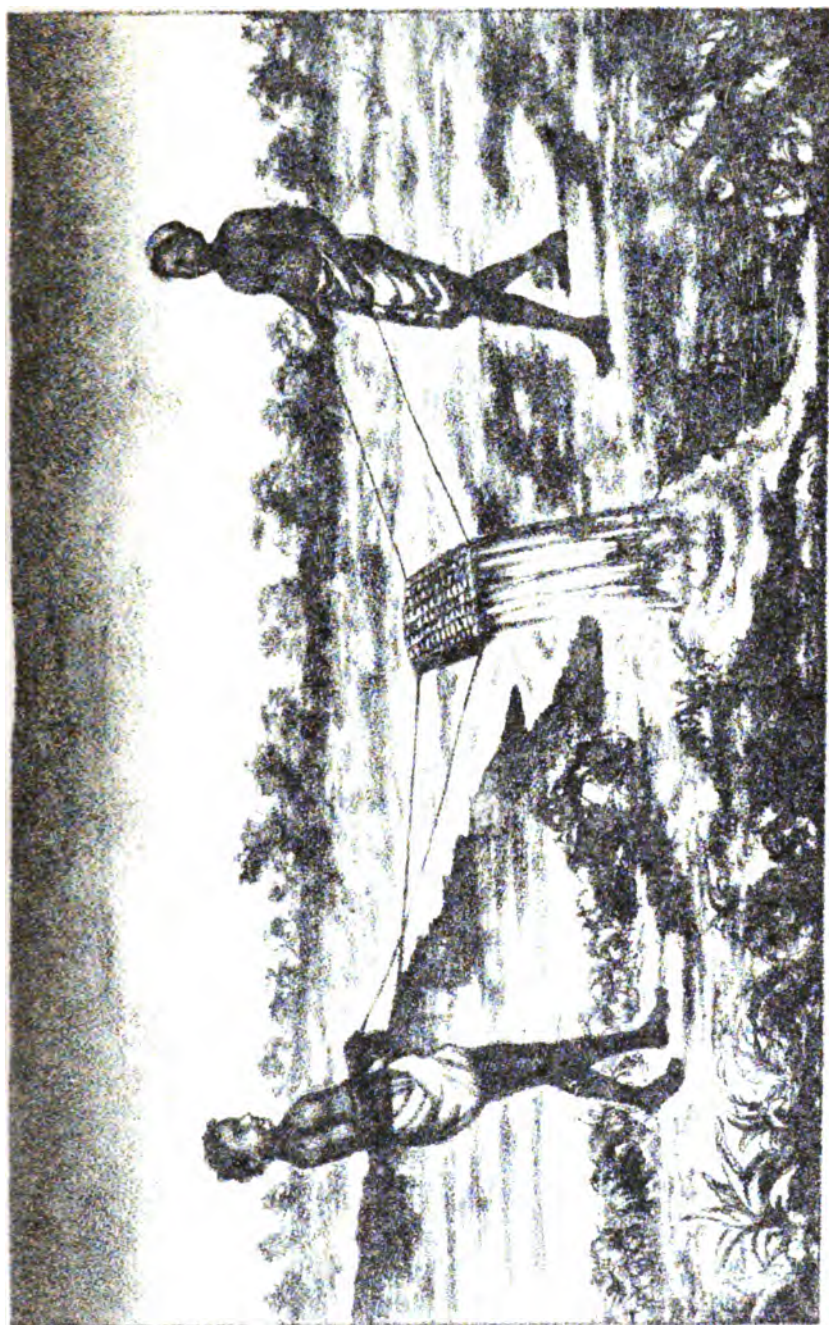
950. *The spoon irrigation lever.*—This is a long log of wood hollowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and, rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन don to the west, and करीन karing or करौंग karing to the east. The man who works it is called दोनवाच donwāch and करिनवाच karinwāch or करिंगवाच karingwāch respectively. The place where he stands is पौठा paudha in the west and अलमरा altmara in Tirhut.



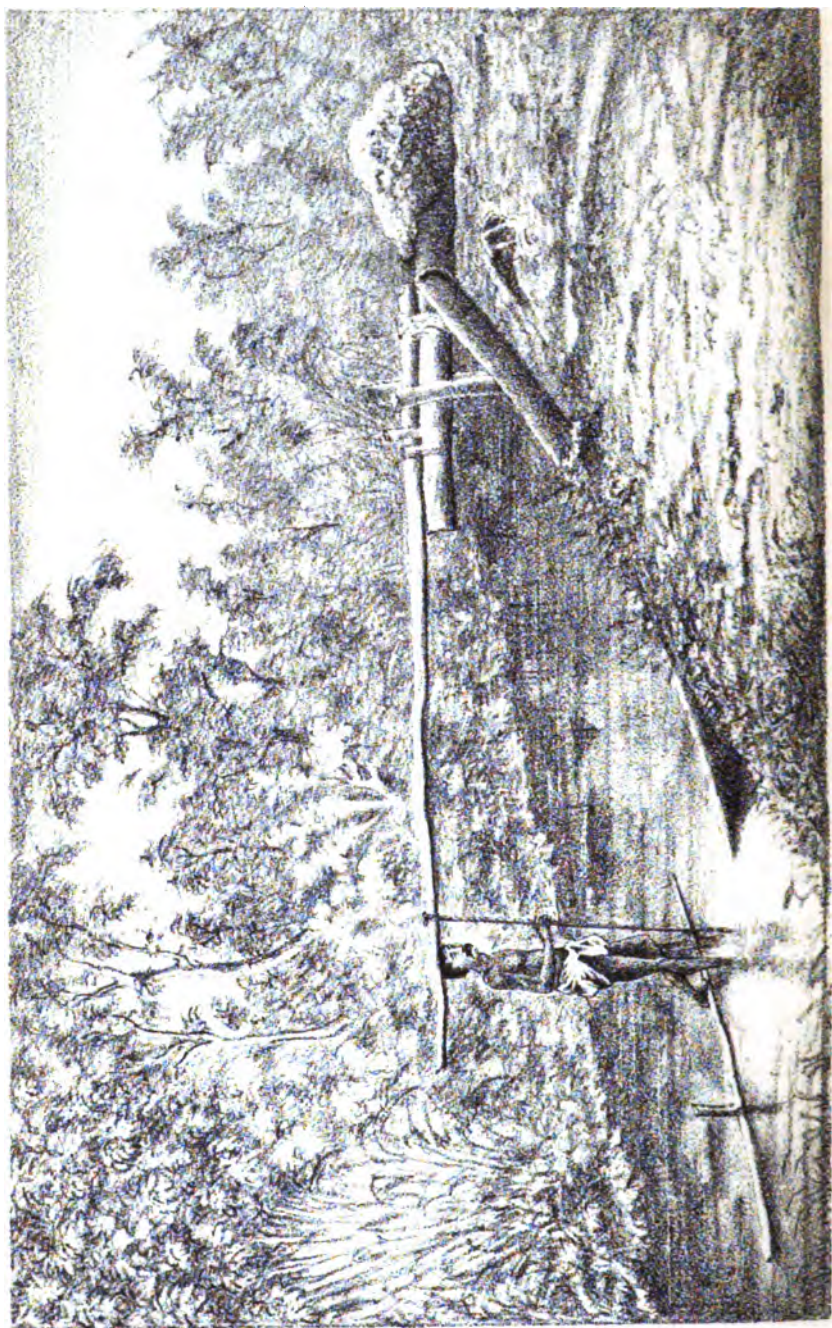
Irrigation lever (latha), showing the method of discharging water

Lith. by Choomes Lall Doss Student Govt. School of Art Calcutta.

Printed by Abdool Robbin Govt. School of Art Calcutta.



Water-lifting with the swing-basket (sair in Chant).



Irrigation lever (latha), showing the method of sinking in water

CHAPTER XIII.—WATER-LIFTS AND OTHER TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is **बोहर** *bodar* in Saran and Shahabad, **अनुआ** *anua* in Champāran, and **गार** *gār* in North-West Tirhut. South of the Ganges it is **चढ़ाव** *charhāo*, **अनुआ** *anua* in South-West Shahabad, and **एघानु** *eghānu*, &c., as follows.

952. When there are several lifts, the first reservoir is called **ठेका** *theuka* in the north-west, **पहला गार** *pahla gār* in North-West Tirhut, and **कानर** *kānar* in North-East Tirhut. South of the Ganges it is **खजाना** *khajāna* or **एघानु** *eghānu*. Of this last there are local variants **एघावा** *eghāwa* in Patna and **एघाय** *eghāy* in South Bhagalpur. The top of the lift is **अरानी** *arāni* to the west, and **सीठा** *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is **तीठा** *tītha* to the west. It is also **परछा** *parchha* in South-West Shahabad, and **मेहवानी** *mehwāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is **दोघानु** *doghānu*, with a local variant **दोघावा** *doghāwa* in Patna. The third is **तेघानु** *teghānu*, or in Patna **तेघावा** *teghāwa*. The fourth is **चौघानु** *chaguhānu*, or in Patna **चौघावा** *chaughāwa*. These lifts are also called **ठेका** *theūka* in South-West Shahabad. Thus **दो ठेका** *do theūka*, **तीन ठेका** *tin theūka*, &c. The raised bank between the two reservoirs is **खानवान** *khānwān* in South-West Shahabad and **मैद** *menr* in the rest of that district. In Gaya it is **पौद** *pīnr*, and in Patna **बल्ल** *alang*. In South Munger and Patna it is **धार** *dhar*, and elsewhere **बांध** *bāndh* or **बाह** *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally **पैन** *pain* or **पेनि** *paini*. In Patna, Saran, and Shahabad it is also **करवा** *karha*, and in South-West Shahabad **बाहा** *bāha*. In Tirhut it is **पौठ** *pauth* or **दावान** *dāwan*, and in North-East Tirhut **पौठी** *pauti*. In South-East Tirhut it is **बाह** *bah*. To the west **नारी** *nāri* is also used. In the south-east and Champāran we find **दांर** *dānr*, and also (in South Bhagalpur) **सिंगा** *singha*. In North-East Tirhut **कनवा** *kanwa*, and in Patna and Gaya **कनवाह** *kanwah*, is a narrow branch channel leading from a **पैन** *pain*. A water-course generally is **नदी**

naddi or (in South Bhagalpur) लद्दी *laddi*, and its branches बाहा *bāh* or (north of the Ganges) बाहना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निग्रैन *nigrain*. In Patna and Gaya भोकिछा *phokila* and टँकुछा *tanrua* are small water-channels. The latter is smaller than, and is a branch of, the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāran and North-East Tirhut.

DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गेहूँ *gehuñ* north of the Ganges. In East Bihār generally, however, it is गज्ज गहुम *gahum*. To the west it is also गेहूँ *gehuñ*, and elsewhere south of the Ganges and in North-East Tirhut गोज्ज *gohum*. In Gaya it is also मन्दा *manda*. Cf. § 823.

956. The chief varieties are मुन्दिवा *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुन्दिहवा *munrihwa*, मुदवा *murla* in Sāran and Patna, and मुदली *murli* or मुन्दिवा *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Bihār, or to the south-west and in Gaya दौदिवा *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी *jamāl khāni*. A white round-bearded wheat is known as दूधी *dūdhi* or दुधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरुखी *pachrukhi*. लकवा *lalka* in Shahabad and South-West Tirhut, देसी *desi* or देसिला *desila*, and हर्ना *harna* or हारराहवा *hārrahwa*, in the north-west, हारा *hāra* in Tirhut, हारहारा *harhara* in South-West Tirhut, हारहा *harha* (Patna), केवलहा *kevalha* (Gaya), and जमाली *jamālī* or जमरिया *jamariya* to the east, are a small-grained red wheat. लकवा *lalka* also occurs in South Munger. North of the Ganges दोगला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हारा *hāra*. बर्गहमा *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंदा *renra* means stunted wheat.

957. The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called हरवा *suiya* or सूया *sūa*; also अंकुरा *ankurha* to the north-west, and

कड़ी *kanni* in Patna. In North-West Tirhut it is डेफ *deph*, and to the east डेफी *dephi*. The phrase used is सुइया गैल *suiya gail* north of the Ganges, or डेफ निकसल *deph niksāl* in North-East Tirhut. To the west they say रेंडल बा *renral ba* or रेंड गैल *reñr gail*. In Gaya they say सुआल बावे है *sua āve hai*, and in Patna कनियदल बावे है *kaniyāēl āwa hai*. When it has further sprouted, but has not yet taken firm root, it is पुत्रा *putra*. When the blade throws outshoots they are called दिब्बी *dibbhi*; also दाब्बी *dābhi* in South-West Shahabad, and टेम्बी *tembhi* in Patna. When about six inches high it is called कौआ लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौआ जपान *kaua jhapan* in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as होरहा *horha*, or (Tirhut and the South-East) ओरहा *orha*, and (optionally) in South Munger as होलहा *holha*. When the ear begins to form, they say रेंडा गैल बा *renra bhail ba* in the north-west, गभा गैल बा *gabha bhail ba* in South-West Tirhut, and गम्हरा गैल बलि *gamhara bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियाल *dudhiyāēl*. In Patna and Gaya a similar phrase, or the phrase गदराल है *gadrāēl hai*, is used, and in the south-east they say दुधैलै *dudhailai*. गदराल *gadrāēl* is also used in Tirhut. When the grain hardens they say it is हब्सल *habsāēl* in South-West Shahabad, कैलल *kailāl* generally; in Sāran and West Tirhut also गोदल *gotāēl*, अधपक्कू *adhpakku* in Gaya, कैला गैल *kaila gel* in Patna, and कलल *kalāl* in the south-east.

958. The beard is टून् *tūnr* or टून्ना *tūnna* to the west, and सँग *sūng* or सँग *sūng* elsewhere. In South-West Tirhut it is सँर *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bālī*; in South-East Tirhut, where it is सीस *sīs*; in South Bhagalpur, where it is सीसा *sisa*; and in South Munger, where it is टुंगना *tungna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजई *gojai*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेररा *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja baja* south of the Ganges generally, and उटरा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पैर *pair*, and in East Tirhut पौर *paur* or बेभरा *bejhra*. Barley grown with the smaller pea (केराव *kerāo*) is जौ केराव *jau kerāo*

generally, also **जौ मटरा** *jau matra* to the west, **जकेरा** *jakerāi* to the south-east, and **जब केरा** *jab kerā* in North-East Tirhut. Other names are **कुसही केरा** *kusahi kerā* in Patna and the south-east, **कोसी** *kosi* in South Bhagalpur, and **हरफोरवा केरा** *harphorwa kerā* in South-West Shahabad. **बेरा** *berra* or **बेरी** *berai* in Shahabad is barley mixed with gram, and the same is called **जब बुहा** *jab butta* north of the Ganges, and **जो बुहा** *jo butta* in the south-east. **जो खेरा** *jo khesra* is a mixture of barley and peas (**खेरी** *khesari*) in the south-east.

960. When there is a mixture of crops, the inferior one is called **बरी** *tari* when compared with the other. Thus in **जौ केरा** *jau kerāi* the small pea (**केरा** *kerā*), being the inferior, is the **बरी** *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is **जौ** *jau* generally. In the north-east it is **जब** *jab*, and in Patna and the south-east **जो** *jo*. North of the Ganges **जरी** *jai* (also in Shahabad) or **जंतरी** *jantari* are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are **जवारा** *jawāra*, and in Patna **जैती** *jainti*. The prickly hairs on the ear are **तून्** *tūnr* in West Tirhut, Saran, and Shahabad; **तून्ना** *tūnna* or **सून्ना** *sūnrha* in Ohampāran and Tirhut; **सून्** *sūnr* in South-West Tirhut, and also **सून्ग** *sūng* or **संग** *sang* in Patna and the east generally.

962. Oats (*avena sativa*) are called the sister of barley, and are hence named **जरी** *jai* or **जै** *jai*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called **धान** *dhān*. When husked it is **चावर** *chāūr*, but the Hindi form **चावल** *chāval* has also been noted in Patna. Husked rice is of two kinds, viz. **अरवा** *arwa*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called **उसिना** *usina*, **उसना** *usna*, or **जोसंडा** *josānda*. Rice when partially husked is called **मुहचुर** *muhchur* in Gaya, **बोकड़ा** *bokra* in Saran, and **खियावा** *khijāva* in North-East Tirhut. Rice boiled plain is **भात** *bhāt*, when boiled with pulses it is **खिचड़ी** *khichri*, and when spices are added to this it is **भुनल खिचड़ी** *bhūnal khichri* or **कबली** *kabali*; also in

South Bhagalpur *छौंको chhaunki*. When rice is boiled to a mash, it is called *गोखन्हा golhath* or *गोखन्हा गोखन्हा golhatthi*. In Gaya *पनिहता panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, *लार lār*, *पोखार poār*, &c. (see § 894), the long straw of transplanted rice is called *मोरी पेगारी mori petāri*, or (in Champāran) *पेगारी petāhi* or (in Shahabad) *पेगारी petārhi*.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following :—*राजपूत को धान के खोर नाहिं है rajpūt o dhān ke or nāhiñ hai*,—there is no limit to the clans of Rajputs or the kinds of rice; *धान बाबन के एके बाब dhān bābhan keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called *बावग bāwag*, *बाबोग bāög*, (in Gaya) *बोगेरा bogera*, or in Patna *बोगन्हा bogha*, and those which are sown in seed-beds and transplanted, being called *रोप rop* or *रोपा ropa* or (in Gaya and Patna) *रोपन्हा ropha*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is *बावग bāwag* in one place may be *रोपा ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) *साठी sathi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाके साठ दिन,
बरखा होखे रात दिन.
Sāthi pāke sāth din,
Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called *गम्हरी gambhri* or *गम्हरी gamhri*. It is sown in the month of Jeth (May-June), and is out in Sawan (July-August).

(2) *सोखना sokna* (north-west).—This is sown with the first fall of rain in Jeth (May-June), and is out in Bhadoñ or Āsin (*i.e.*, in September). This crop is also called *भदेवा bhadaiya*.

(3) The following are sown in Phāgun (February-March) and Chait (March-April), and are out in Aghan (November-December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere :—

- (a) अकाल गौर *akāl gir*. (In Sāran अकाल गौर *akāl gir*, and in North-East Tirhut also काला गौर *kālā gir*.)
- (b) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
- (c) चनाबक *chanābak*.
- (d) जलमरदान *jhalmandan*.
- (e) दरमौ *darmi* (also known in the north-west).
- (f) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasariya*.
- (g) पीचर *pīchar*.
- (h) बेलाुर *belaur* (also known in the north-west).
- (i) भौंठिन *bhāntin* (Sāran).
- (j) भैसलेट *bhaislet* (also known in the north-west).
- (k) लॉजी *lānji* (Sāran).
- (l) सतरिया *satariya* (Sāran).
- (m) साहिल *sāhil* (Sāran).
- (n) सिंगरा *singra*.
- (o) सोबरा *sobra*.

खेदा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June). They are sometimes sown broadcast and sometimes transplanted :—

- (a) धुसरी *dhusri* (also known in Champāran).
- (b) बखर *bastar*.
- (c) राम दुलारी *rām dulāri*.

966. In South-West Shahabad the following kinds of rice are sown broadcast :—

- (a) करंगा *karnga* } Two kinds with a black grain (also known
- (b) करंगी *karngi* } in Sāran).
- (c) करहन्नी *karhanni*, a small black grain (also known in Sāran).
- (d) खाटिन *khātin*, a coarse kind.
- (e) सहदेया *sahdeīya*, a red kind.
- (f) साठी *sāthi*. See above.

- (g) *सिद्धा serha*, a small black and white grain. Like the *बागी* *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

सिद्धा साथी साठ दिन, जेव देव बरसे रात दिन
Serha sāthi sāth din, jemw deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast:—

- (a) पनसारी *pansāri*.
- (b) भुईसीकर *bhuinsikar*.
- (c) मूंगा *mūnga*.
- (d) राम करन्धनी *rām karhanni*.
- (e) राम दुलारी *rām dulāri*.
- (f) साहिल *sāhil*.
- (g) सिरन्धर *sirhant*.

967. In *Gaya* sowing is done in the month of *Akhār*, in the lunar asterism of *Aradra* (June-July). About this asterism (नखतर *nachhattar*) and the two following ones the following rhyme is current throughout Bihar:—

अरद्रा धान, पुनरबस पैसा
 गेल, किसान, जे बोए चिरैया
Aradra dhān, Punarbas paiya,
Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally out in the month of *Pūs* (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

- (a) एदली *edli*.
- (b) कतिका *katika*,—out in *Katik* (October-November).
- (c) कम्बदा *kanbada*.
- (d) करन्धनी *karkanni*.
- (e) जोंगा *junga*.
- (f) जहरना *jhanrga*.
- (g) धुसरा *dhusra*.
- (h) रटना *ratwa*.
- (i) लालदेवा *laldeiya*.

(j) लोहरा *lohra*.

(k) सिरहट्टी *sirhatti*.

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohini*, in the month of Jeth (May-June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called लालगोंदिया *lalgondiya*, and a black, which is considered inferior, and is called कारा बोगहा *kāra bogha*. The former kind includes करहन्नी *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

(a) अजान *ajān*, a white variety.

(b) काजरी *kajri*.

(c) करहन्नी *karhanni*. See above.

(d) खिरदन्त *khirdant*.

(e) चगगा *chhagra*.

(f) जौगा *jauga*.

(g) पनसाहा *panśāha* (a coarse red kind).

(h) बुहवा *burhwa*.

(i) रंगी *rāngi*.

(j) सरिहान *sarihan*, a white variety.

(k) सिरहट्टी *sirhatti*.

970. In *South Bhagalpur* the following kinds are sown broadcast :—

(a) काजरगरो *kajargharo*.

(b) गोहमा *gohma*.

(c) चंग *chāng*.

(d) जोंगा *jonga*.

(e) दुदसर *dudsar*.

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May-June). It is transplanted in Sāwan (July-August). In *Patna* the custom is to commence transplanting on the 5th of Sāwan, after holding a festival, called नक्षत्रांचो *nakpāncho*, or the “fifth of the asterism (नक्षत *nakhat*).” The regular harvest is held in Aghān (November-December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in Sāran बिसुनटिया *bisunatiya*), at which Brāhmans are feasted on the new grain.

972. The following kinds of rice are transplanted in *Tirhut* :—

- (a) अङ्गा *anga*, a black bearded kind.
- (b) कनक खीर *kanak jir* (East Tirhut).
- (c) कमोच *kamoch*, a black kind grown in North-West.
- (d) करमा *karma*, a long black kind (Tirhut).
- (e) गऊमा *gahuma*, a red flat kind grown in North-East Tirhut.
- (f) जगरनथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
- (g) दुधराज *dudhrāj*, small and white.
- (h) नन्धिया *nanhiya* (East Tirhut).
- (i) बहरन्नी *baharni* (North-West Tirhut) or बहोरन्नी *bahorni* (North-East Tirhut), a long white variety.
- (j) माल सरी *bhāl sari*.
- (k) मनसरी *manasari*, a red variety (also known in Saran).
- (l) माल भोग *māl bhog*.
- (m) रमुनी *ramuni* (also known in Saran).
- (n) लाल देखा *lāl deīya*, or in Saran लालदेखा *laldeiya*, a red variety.
- (o) सरिहान *sarihan* (north of the Ganges generally), sown in Baisakh (April-May) and cut in Sawan (July-August).
- (p) सिलहट *silhat*, with a black husk but white grain.

973. In *South-West Shahabad* the following are transplanted :—

- (a) जलखोर *jalthor*, possesses a fine grain.
- (b) झंगी *jhengi*, a white variety.
- (c) दुधकाँवर *dudhkanrar*, white.
- (d) बासमती *basmati*, a superior white variety.
- (e) बैतरन्नी *baitarni*, a reddish kind.
- (f) भेंक़ाबर *bhenrkābar*, a coarse red kind.
- (g) माल देही *māl dehi*, a fine-grained variety.
- (h) मुटुनी *mutuni*, white.
- (i) रामजूबा *ramjūa*, fine.
- (j) लॉंगचूरा *longchūra* (a black and very fine variety).
- (k) सिरि केबल *siri kebal*, white.

974. In the rest of *Shahabad* the following are transplanted :—

- (a) कनकखीरा *kanakjira*.
- (b) दुलहरा *dulahra*.
- (c) दोलङ्गी *dolangi*.

975. In *Gaya* the following are transplanted :—

- (a) कमल्ला परसाद *kamla parsād.*
- (b) गजपत्ता *gajpatta.*
- (c) गुडरा *gudra.*
- (d) गोखुल फूल *gokhul phul.*
- (e) गोपाल भोग *gopāl bhog.*
- (f) ठाकुर भोग *thākur bhog.*
- (g) दुधगिलास *dudhgīlās.*
- (h) धनीवा *dhanīwa.*
- (i) नौ धारा *nau dhāra.*
- (j) बकोरवा *bakoīya.*
- (k) बत्तास फेनी *batās phenī.*
- (l) बत्तासा *batāsa.*
- (m) बर्राँटी *brāntī.*
- (n) बांसमती *bāsmatī.*
- (o) माधवा *mādhva.*
- (p) मुरखी *murdhī.*
- (q) लाल केसर *lāl kesar.*
- (r) साम जीरा *sām jīra.*
- (s) सुगा पक्षी *sūga pankhī.*
- (t) सेहा *selha.*

976. In *Patna* the following are transplanted :—

- (a) बसमतिवा *basmatīya.*
- (b) सफेद *saphed.*
- (c) सियाह *siyāh.*
- (d) सेहा *selha.*

977. In *South Munger* the following are transplanted :—

- (a) अनार कली *anār kalī.*
- (b) काजरी *kajrī.*
- (c) कचन चूर *kunchan chūr.*
- (d) कारी बाँक *kārī bānk.*
- (e) गजपती *gajpati.*
- (f) तुलसी फूल *tulsi phul.*
- (g) दोलजी *dolgi.*
- (h) बांसमती *bāsmatī.*
- (i) लुपधी *lupdhī.*
- (j) सिली सार *silī sār.*
- (k) सेहा *selha.*

978. In *South Bhagalpur* the following are transplanted:—

- (a) कनक चूर *kanak chūr*.
- (b) कमोदी *kamodi* (a sweet-scented variety).
- (c) गोखुल सार *gokhul sār*.
- (d) दौना फूल *dauna phūl* (a sweet-scented variety).
- (e) बाग नर *bāg nar*.
- (f) बाँस फूल *bāns phūl*.
- (g) बाँसमती *bāsmati*.
- (h) बासा पसिन *bāsa pasin*.
- (i) मन्सरा *mansara*.
- (j) रमनिवा *ramaniya*.
- (k) राम दुलार *rām dullar*.
- (l) हमचा *hamcha*.

979. Of all the above rices, the most esteemed is बास जोरा *sām jira*. It is a fine kind, and when cooked its fragrance fills the house. The next best is बाँसमती *bāsmati* or बसमतिवा *basmatiya*, which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āsin (September–October) or Katik (October–November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) जार *jar* or in (Sāran) जारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. *Rice-lands*.—Land which has been under a rice-crop is धनहर *dhanhar*, धनखेत *dhancket*, or धनखेती *dhancketi*. It is also धनखर *dhancker* in Shahabad, धनकियारा *dhankiyāra* in Gaya, and धनचा *dhanha* in Patna. Fresh waste land ploughed up for rice sowing is खिलमार *khilmār*; also नवाद् खेत *nawād khet* north of the Ganges, and नौखील *naukhil* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकटो *khilkatti*. To dig it in order to make it fit for sowing is खील कोरब *khil korab* or खील तोड़ब *khil torab*. The preparation of a rice-field is कादो (or कद्वा) करब *kādo* (or *kadwa*) *karab*; also लेब करब *leo karab* in

Saran, and मसाह करब *masāh karab* in Champāran. A man who cultivates rice is धनहा *dhanha* to the west.

982. *Seedlings*.—A nursery for rice seedlings is बिहार *birār* or बिहार *biyar*. In South-West Shahabad it is बैगा *bēga*. The seed is बीहान *bīhan*, बिहानार *bihnāi*, or बीया *biya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरी *mori* south of the Ganges and to the west. They are also called जारै *jarai* in Champāran. The bundles of rice seedlings ready for transplanting are चाँदी *anti* or चँडिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बाग *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खार *khāru* or खरान *kharuān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is मकई *makai* or मकैया *makaiya*. It is also called जनेरा *janera* in the west and जिनोरा *jinora* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are डहा *dhattha* to the west and ठहरा *thathera* to the north generally. In South Bhagalpur they are ठडेरो *thathero*, and elsewhere दाँड *dānt* or दाँटी *dānti*. The broken stalk is लथेर *lathēr* in the North-West and West Tirhut, and निघास *nighas* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called सचा *sancha*. The unripe ear is दुहा *duddha* to the west generally, and also दोहा *dodha* in Shahabad. Other names are चिचा *khichecha* or अजू *aju* in Tirhut, दुधभोह *dudhghottu* in Gaya, दुहा मकई *duddha makai* in Sāran and Patna, दुधभोरो *dudhbhoru* in South Bhagalpur, and दँकमरा *dantkamra* in South Munger. When ripe it is डहा *bhutta* or बाह *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकठारह *pakthāil*. The roasted ear is होरहा *horha* generally, and also ओरहा *orha* to the east. The empty cob after the grain is beaten out is लेंहा *lenrha* generally; also नेहा *nerha* in East Tirhut and लेंरुरी *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is बलुरी *baluri*, and South-East

Tirhut and South Munger बलरी *balri*. In South-West Shahabad the word used is कुकुड़ी *khukhuri* or खोंखरी *khonkhri*, and in South Bhagalpur हड्डी *haddi*. The grain beaten out is गोटा *gota* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is बूसा *bhūsa* to the west; also घूसा *ghūsa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोंह *monchh*; in South Munger, मोहा *mochha*; in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha*. It is also called केशी *kesi*. The sheath of the cob is खोरा *khoīya* to the west, and बलखोरा *balkhoīya* or बोकखा *bokla* generally. In Champāran another name is बलखोरा *khalchoīya*, and in South-West Tirhut बलको *balko* or कोसा *kosa*. In East Tirhut it is खोंचा *khoīncha*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनबाह *dhanbāl* or धनहरा *dhanahra*.

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्धिया जनेरा *nanhiya janera* in East Munger. Local names are गेहमा *gehuma* and जोहरी *jonhri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गहमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोंधरी *jondhri*. This is called सिनुसा गहमा *sisua gahuma* in South Bhagalpur. A similar red kind is called रक्खा *raksa* or रक्सी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बजरा *bajra*, which is described as a dwarf white variety (see however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:—जलरिया *jhalariya*, of which the head bends down, and which ripens late. जेठी *jethi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंडुआँ *genhuān*.

986. The stalks cut up for fodder are डेरा *dhathera* or डठा *dhattha* to the west, and ठेरा *thather* or ठेरा *thathera* to the east. When the

young plant first germinates it is *अंकुरा ankura*, and the young plant is *दिबि दिबि* *dibbi* or *दीबी dibhi*. The ears are *बाह* *baī*, or in East Tirhut optionally *सी* *sis*. The large stack of the stalks cut up for fodder is *गंज* *gānj* to the west and *ताह* *tāl* to the east. Local names are *खम्हार khamhār* or *काँह* *kānr* in South-East Tirhut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet (*holcus spicatus* or *pencillaria spicata*) is *बाजरा* *bajra* in Saran. South of the Ganges it is sometimes incorrectly called *बुद्धिया जनेर* (or in Patna *जिनोरा*) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum* ; see § 986). In South-West Shahabad it is *जोधिया* *jondhariya*, and in South Bhagalpur *गहमा* *gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihar:—The stalk is *दाँत* *dānt* or *दाँटी* *dānti* everywhere; also *ढा* *dhattha* in Shahabad and *ढेरो* *thathero* in South Bhagalpur. The first shoots of the plant are *अंकुषा* *ankhua* or *खसा* *sā*; also *तिबिया* *tibhiya* in South Munger and *सुया* *suiya* in South Bhagalpur. To throw out shoots is *अंकुषाण* *ankhudēb* or *खसाण* *suāēb*. When the ear begins to show itself the phrase used is *ललहात बा* *lahāt ba* in Shahabad, *रेन्हा भेल है* *renra bhel hai* in Gaya, *ललहा राहा है* *lahlaha rahal hai* in Patna, *आहा भेल* *ara gel* in South Munger, and *हलहालहा है* *halhalāichai* in South Bhagalpur. When the heads are blighted and grainless, they are *थुन्हा* *thuntha* in South-West Shahabad, *बान्हा* *banjhar* in the rest of that district and in West Tirhut, *बाँह* *bānr* in Gaya, *थुन्हा* *thuttha* in Patna, and *मुड़िया* *muriya* in the south-east. The fluffy flowers are *घोंघा* *ghompa* in South-West Shahabad, *जावा* *jāwa* in South Munger, and *फुल्को* *phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

- (1) *Panicum Italicum*.—This is *तंगुनी* *tanguni* to the south-west and in Saran, and *तांगुन* *tāngun* in Saran and Gaya. Elsewhere it is *काँनी* *kauni*, or in South Munger optionally *काउन* *kāūn*.

989. (2) *Panicum miltaceum*.—**सॉवॉ** *sāwāñ* or **सवॉ** *sawāñ*. In Tirhut it is also **समा** *sāma*, and in South Bhagalpur **सम** *sama*.
990. (3) *Eleusine coracana*.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is **मरुवा** *marua* or **मंरुवा** *manrua*. The empty dry ears after the grain has been taken out are **दंती** *dānti* north of the Ganges; also **कटुवा** *katua* in North-East Tirhut, **मोही** *morhi* in South-East Tirhut, and **पुती** *putti* in South-West Tirhut. In South-West Shahabad they are **खोल्ली** *kholri*, and in the rest of that district **भूसी** *bhūsi*. In Patna and Gaya they are **भूसा** *bhūsa* or **खलकोरवा** *khalkoīya*, and in the south-east they are **भूसा** *bhūsa*. The stalks are **नेरवा** *nerua* or **लेरवा** *lerua* to the west, and **लार** *lār* to the north-east. Another word current to the north-west is **धठा** *dhattha*. In Patna they are **नार** *nār*, in Gaya **नारा** *nāra*, and in the south-east **लरवा** *larua* or **नरवा** *narua*. In Gaya and the west **दंठ** *dānth* or **दंत** *dānt* or **दंती** *dānti* is also used. The green ears roasted for food are **उमी** *ummi* or **अमी** *āmi* to the west and in Tirhut, and **अनी** *āni* in Champaran. When out somewhat ripe, but not quite ripe, and then roasted, they are **होरवा** *horha* generally, and **ओरवा** *orha* in Tirhut and to the east. They are optionally **होलवा** *holha* in Champaran and South Munger. In Shahabad they are **हाबुस** *habus*, and south of the Ganges generally **घुंघनी** *ghunghni* or **घुघनी** *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted:—

जब मरुवा या के गाही भेल ।
 धिया पुता सुख सुख माही भेल ॥
 जब मरुवा में बार भेल ।
 धिया पुता के गाल भेल ॥

Jab marua a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meñ bāl bhel,
Dhiya puta ke gāl bhel.

—When the *marua* began to sprout, the children dried up like flies (i.e., their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मरुआ मीन चीन सङ्ग दही ।
कोदो के भात दूध सङ्ग सही ॥

Marua min, chin sang dahi,
Kodo ke bhāt dūdh sang sahi.

—*Marua* should be taken with fish, *china* with tyre, and milk with *kodo*.

कोदो मरुआ अन नहिं ।
जोखन्हा धुनिया जन नहिं ॥

Kodo marua an nahiñ,
Jolha Dhuniya jan nahiñ.

—*Kodo* and *marua* are not really food-grains; (i.e. they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum*.—This is चिन्ना *chinna* or चीना *china*, local variants being चीन *chin* in East Tirhut and चीन्हा *chinh* in South-West Shahabad. It is of two kinds in Saran,—गौरिया *gauriya* and रक्खरा *raksa*. The grains when boiled and then parched are called मादा *mārha* or माँदा *mānrha*, or in East Tirhut माड़ *mār*.

992. (5) *Paspalum frumentaceum*.—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदर *kodar*.

993. *Miscellaneous*.—मकरा *makra* (*eleusine ægyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihar.

CHAPTER IX.—PULSES.

994. Among the pulses are—

(1) *Cytisus Indicus* or *cajanus*.—This is राहर *rahar* or राहरी *rahri*. In North-East Tirhut it is also called रैहर *raiher*, राहरी *rāhari*, or राहर *rahar*. The dry stalks are राहेठा *rahetha*

north of the Ganges, or राधठ *rahath* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेण *raretha* (also used in Tirhut) in South-West Shahabad, राहरेठा *rahretha* in the rest of that district, राहरेठा *rahraitha* in Patna and Gaya, लाहरेठा *lahraitha* in South Munger, and हरेठो *laretho* in South Bhagalpur. The pods are रैरी *dhenrhi* generally, and छेमी *chhemi* also north of the Ganges and in Shahabad. To the East they are also चीमड़ी *chimari* or छिमड़ी *chhimri*. In Gaya they are also छीमी *chhimmi*, in Patna दिन्दी *dindī*, and in South Munger दीन्दी *dinri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east. This and other pulses when sprouting are known as दिब्बी *dibbhi* or छीबी *dibhi*, except in the north-east, where they are गाह *gāchh*. Bread made from this pulse, gram (बूँट *būnt*), and *phaseolus mungo* (मुँग *mung*), is called लिट्टी *litti* or रोटी *roti* north of the Ganges (both these words being general terms for bread made from any grain), बभरा *bhabhra* in Patna and Gaya, and चितावा *chitawa* in South Munger. बरी *bari* is a kind of round cake or fritters made similarly.

995. (2) *Phaseolus mungo*.—This is मुँग *mung* or मूँग *māng*. In North-East Tirhut it is also called मँहा मूँग *mañha māng*. The pods are called the same as those of *cytiscus cajanus* (राहर *rahar*). The stalks used for fodder are जेहरा *jhengra* in Sāran, Gaya, and South-West Tirhut, जार *jhar* in Champāran and North-West Tirhut, दाँठ *dānth* in North-East Tirhut, and गाह *gāchh*, जमड़ी *jhamri*, or जौंग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east.

996. (3) *Phaseolus roxburghii* or *phaseolus radiatus*.—This is उरि *urid* or (south of the Ganges optionally) उरन्दी *urdi*. In East Tirhut it is also called कलार *kalāi*, करार *karāi*, or मास कलार *mās kalāi*. There are several kinds, e.g., डोमा *doma* (East Tirhut), which bears in Pās and Māgh (January); उरन्दी *larhi* (Sāran and South West Tirhut), नरहु *narhu*, नरहो *narho*, लरहो *larho* or चरनी *asni* (Tirhut), or अगनुआ *aghanua* (Sāran, Cham-

pāran), which bears in *Aghan* (November–December); तपखी *tepakhi* (Saran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October–November); and भदखी *bhadwi* (South Munger), which bears in *Bhadoñ* (August–September). Another division is into black and green varieties. The black varieties are दङ्गा *danga* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सिवाह *siyah* in Patna. The green kinds are तुल्लुखी *tulbulli* in North-East Tirhut, हरियार *hariar* in Shahabad, हररा *harra* in Gaya, and सब्जी *sabji* in Patna. The pods are धेंदी *dhenrhi*, चेमी *chhemi*, &c., as above.

997. (4) *Phaseolus aconitifolius*.—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथी *mothi*. The stalks used for fodder are भूस *bhūs*, कटुआ *katua*, &c., as above.
998. (5) *Ervum hirsutum* (one variety) or *cicer* (or *vicia*) *lens* (another variety).—This is मसर *masār* or मसुरी *masuri*.
999. (6) *Miscellaneous*.—कुरथी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भेंड *bhent* or भेंडवाँच *bhent-wāns*, खेत मास *khet mās* or खेत मासु *khet māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरन्गी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरी *latrī*.

* It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

तुरक तारी, बैल खेसारी,
बामन काम, कायस्थ काम.

Turuk tāri, bail khesāri,
Bāman ām, Kāyasth kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangoes for a Brahman's, and employment for a Kāyasth's.

CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मटर *mantar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराव *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called गेबली *ghebli* in South-East Tirhut. North of the Ganges सुग्गा *sugwa* is a small green variety. Another kind is known as बजरी *bajri* in Champāran. बटुरी *baturi* in Shahabad, and कुसही *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भिठगरा *bhithgara*. Another variety is दबलिवा *dabliya* in South-West Shahabad, दबल केराव *dabal kerāo* in the rest of that district, and धाबली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called दिबो *dibbi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is दाबो *dabbi*. In North-East Tirhut it is also called गच्छी *gāchhi*. In Gaya and Tirhut it is अंकुरा *ankura*, in Patna and Tirhut अंकुवा *ankhua*, in South Munger कान्सी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *pata लागत बा*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *pataēl* or पटरा *patra*. In Shahabad they say it is गदराएल *gadraēl*; in Gaya and South-West Shahabad they say हेंदी लागल है (or बा) *dhenrhi लागल है (or बा)*; and in Patna दिन्दी लागल है *dindi लागल है*. The pod when fully formed is हेंदी *dhenrhi*, चीन्ही *chhimi*, चेन्ही *chhemi*, or छिन्ही *chhimri* to the north, and दिन्दी *dindi* to the south. In South Bhagalpur it is हेंदी *dhenri*. The unripe pods are गाढ़ *gād* or गाढ़ा *gāda*, and when used to make a pottage they are called बटकर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya झोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैन्ता *dalpāinta* in South-West Shahabad, and दलसग्गा *dalsagga* in Patna, Gaya, Sāran, and the south-east.

CHAPTER XI.—GRAM.

1002. Gram (*cicer arietinum*) is बूँट *būnt* generally. It is also called चना *chana* in Ssrān, बेदान *bedām* in East Tirhut, and रहिला *rahila** to the west.

1003. नोनो *noni* or खटार *khatār* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *piyar* is a kind of which the grain is yellow pointed, and बूँटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुआरु *suāil*. In East Tirhut they say of it सूरि फेंकलकै *sūi phenkalkaik*. The shoot is called दान *dāb* in South-West Shahabad, and दिबो *dibbhi* in the rest of that district. In South Munger it is दिबो *tibbhi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as सग *sāg* or बाजी *bhāji*, the latter principally in the west. The pod is हेंदी *dhenrhi* generally, also, चीमी *chhimi* north of the Ganges. Another name is चीमड़ि *chhimari* or चिमड़ो *chhimri* in East Tirhut. In Patna it is दिबो *dindi*, and so also in South Munger. In South Bhagalpur it is हेंदी *dhenri*, and in South-East Tirhut optionally डीरी *dūri*. The unripe pods are कचरा *kachra*, and elsewhere कचली *kachri*. When the gram appears in the pod, the verb used is गदराए *gadraēb*. The plant is then called in South-West Shahabad पठको *pathi*, and in the rest of that district चटकोहा *chatkoha*. In Gaya the phrase is चिटुरा लागल है *chitura lagal hai*,

* E.g. in the song—

उहि रहिला के पूरि कचौरी
उहि रहिला के दान ।
उहि रहिला के कोखें खिरवरा,
बहुत मोटे हैं गाल ॥

Ehi rahila ke pūri kachauri,
Ehi rahila ke dāl;
Ehi rahila ke kailiñ khirawara,
Bahut motailen gāl.

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चट्टा धरिस है *chatta dharis hai*. The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is बहूसा *bhūsa*, हूसा *bhūsa*, or बूसा *bhūsa*. Gram injured by rain is मरारल *marāl*, in Saran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पतलगु *patlaggu* or पतलगुसा *patlagua*, except in South-West Shahabad, where it is उकठा *uktha*, in South Munger दहिघाट *dahiyāṭ*, and in South Bhagalpur दगियाट *dagiyāl*.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as अक *akh* or अकि *akhi*. In Tirhut, Patna, Gaya, and South-East Bihar a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसियार *khusiyār*. Among the varieties are—

कुसियार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाही *kewāhi* (Saran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripens in *Kātik* (October–November).

केवाही *kewāhi*,—see केतार *ketār*.

चिनिवा *chiniya* or चिनिवाँ *chiniyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पन्सारी *pansāri* in Gaya and Shahabad, पन्साही *pansāhi* in Saran, and also पन्साही *panchhāhi* or पंचचिवा *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंड़ी *paunri*.

नरगोरी *nargori* (North Bihar),—see बरौंकी *baraunkhi*.

पचियारी *pachhiyāri*,—see पौंदा *ponrha*.

पन्साही *panchhāhi*, पन्सारी *pansāri*, पन्साही *pansāhi*,—see चिनिवा *chiniya*.

पौंदा *ponrha* (west), पौंदा *ponra* (Patna and Gaya), पचियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंड़ी *paunri*,—see चिनिवा *chiniya*.

बरौंकी *baraunkhi* (Saran), बर अक *bar akh* (South-West Tirhut), or नरगोरी *nargori* (North Bihar generally). This is thin, with a reddish bark. The juice is sweet and thick.

भुरकी *bhurki* (North-West Bihar and West Tirhut), a very thick short cane, full of juice. Fit for eating in *Baisakh* (April-May).

ममरु *mango*,—a small, hard, red cane.

रैवड़ा *renura* (North-West Bihar and South-West Shahabad) or सकरचीनी *sakarchini* (Patna and Gaya),—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

ललगरी *lagonri*,—a tall, red variety.

सकरचीनी *sakarchini*,—see रैवड़ा *renura*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Saran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उहाँव *ukhāw* or उहारी *ukhāri*. Elsewhere it is simply जच (or केतारी) के खेत *akh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोरान *tin patāwan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उहाँव *ukhāw* in North-West Bihar. When the land is left fallow the autumn preceding the planting, the plant is called पोदा *porha* in the North-West and in South-West Tirhut, and हुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Saran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाचोख *khadiyāōl* to the west and in South-West Tirhut, and गोचा पटाव *goa patāb* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Saran and भठौनी *bhathauni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or कान्नी *kānni*, to widen the furrow. The furrow is everywhere सिरावर *sirāūr*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Āzamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihar this is usually done by hand.

1007. The first watering of the cane is गन्दा धार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is बैरवा

chhenuka. In Patna it is *पङ्गुवा panganda*, and in South Bhagalpur *अँहरी पटावन andhri patāwan*. Elsewhere it is simply *पहिल पटावन pahil patāwan*. The second watering is *कोड़ा kora* in Patna. Elsewhere it is *दोसर पटावन* or *(पानी) dosar patāwan (or pāni)*, with a variant *दोसरो पटावन dosro patāwan* in South Bhagalpur. The third watering is *आँहरी akhri* in Patna; elsewhere, *तेसर* (or *तेसरो* in South Bhagalpur) *पटावन* (or *पानी) tesar (or tesro) patāwan (or pāni)*.

1008. Cane sprouting from the roots left since the previous season is known as *खँटी khānti* north of the Ganges, and also *खुँटिया khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as *बावन bāvag*, or (optionally) in Tirhut *रोप rop*. Cane sown after the autumn crop is cut is known as *जरीया के अक्ख jariya ke ākh* to the west, and also *नारी के अक्ख nāri ke ākh* in Saran. In South-West Tirhut it is *दोतुरा के अक्ख dotura ke ākh*. Elsewhere it is known as *चौमसिया chaumasiya*. Cane cut up for seed is known as *गेंड़ा genra* or *गेंड़ी genri* to the west, and *टोना tona* or *टोनी toni* to the east. *गुल्ली gulli* is also used in Shahabad. In Patna it is also called *पोंहड़ा ponhra*, and in South Bhagalpur *बोधन bihan*. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called *अँगेर anger* in Saran, *अँगेरा angenra* in Gaya, *अगारी agāri* in Patna, *अगरा agra* in South Munger, and *आगा āga* in South Bhagalpur. North of the Ganges they are called *बधिवा badhiya* or (in North-West Tirhut) *फुन्गी phungi*. The hole in which the cane slips are kept before planting is *खाद khād* in Saran, *खाला khāla* in Champāran, *गाड़ा gāra* in Shahabad, *गंड़सार ganrsār* in Gaya, *बलसार balsār* in Patna, and *टोन्खाद tonkhād* or *टोन्खावा tonkhāwa* in the south-east.

1009. The sprouting eyes of the cane are *आँखि ānkhī* or *आँख ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are *अँखिया ānkhīya*, and in South-West Shahabad *अँखवा ānkhwa*. In Patna and East Tirhut they are *अँखवा ānkhwa*, and in South Bhagalpur *अँखिया ānkhīyāy*. When just sprouted, the cane is called *पुआड़ी puāri* in Champāran, *पौरी pauri* in South-West Tirhut, and *गोबी gōbhi* elsewhere north of the Ganges. In Shahabad it is called *पोर poi*, in Gaya it is said to be *अँकुराँख ānkurāñkh*, in Patna *अँखवाँख ānkhuañkh*, and in Saran *सुरवाँख suiyañkh*. In South Munger it is *टिबी tibbhi*, and in South Bhagalpur *टिबी dīphi*. The earth is hoed (*कोड़ा koral*) once after the cane has sprouted. This is called *पुआरी के जोत puāri ke jōt* in Champāran, and *अँहरीवा ānhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhārāh* (June-July), and is called *अखादी कोर* *akhārhi koran* or *अदरा के कोरनी* *adra ke korni*. To the west it is called *अखादी कोर* *asārhi kor*, and in Gaya it is *पासा pāsa*.

1010. The root is *जड़* or *जर jar* to the north-east, and *मूढ़ mārāh* elsewhere north of the Ganges. In Shahabad it is *जर jar khar*, in Gaya and South Bhagalpur *खूँटी khūnti* or *खुँटिया khūntiya*, and in Patna and South Munger *जड़ी jari* or *जड़िया juriya*. When the sprouts are two or three feet high, they are called *टोंटा tonta* in Patna. Elsewhere they have no special name: the plant is simply described as *सर डेहना* *bhar thehuna*, or in some similar way. The knots on the cane are *पोर por*, and (in Shahabad) *पोर poi*. They are also called *गिरे gire* or *गिरेह gireh*. When these become visible, the plant is called *पोराना porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are *गिहाना girhāna*, and in South-East Tirhut *पोर चोरना por chhorna*. In Shahabad they are called *देरौका denrauka*. When the plant is ready for cutting, it is called *अगरबन्धु agarbandhu* in Patna and *अंगेरबन्धु angerbandhu* in Gaya. In the south-east it is *दाँड़ dānr*. Elsewhere it has no special name. A sprout of cane is *आँख ānkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is *आँखिया ankhiya*, in Patna *आँखुआ ankhua*, in South Munger *कानसी kansī*, and in South Bhagalpur *गोंजी gonjhi*. The leaves at the top and the upper part of the cane are *अगेर agenr* in the west, and *गेर genr* in the south-west of Shahabad. In Patna and Gaya they are *अंगेरी angērī*, and also *अगरा agra* in the latter district. In Tirhut they are *पगार pagār*, in East Tirhut *छीप chhīp*, and in the south-east *पगड़ा pagra*. The dry leaves at the top are *पतैल patain* in Sāran and South-East Tirhut, *पतार pathar* in Champāran and North-West Tirhut, *पतलो patlo* in South-West Tirhut, and *पतरा patras* in North-East Tirhut. In Shahabad they are *पतई patai*, in Gaya *पतौरा pataura*, in Patna *पतहूळ pathūl*, in South Munger *पतौरा pataura* or *पतहोळ pathol*, and in South Bhagalpur *पहहोर palhor*. Shoots coming from the knots are *कान्गोजर kangōjar* or *कनोजर kanojar* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is *दोंज donj* in Sāran and South-West Tirhut, *पखकी pachhki* in Champāran, *फुटना phutna* in North-West Tirhut, and *गोभी gobhi* in East Tirhut. In South-West Shahabad it is *कान्की kankhi*, and in the rest of that district *गनूका ganukha*. In Patna and Gaya it is *जोका jonka*, and in the south-east *पगुरी paguri*. In South Bhagalpur

it is also पडूँच *pahunch* or पोहनोको *pornowo*. When a plant is attacked by insects, which are called in Sāran and Champāran सीना *sina* or तारा *tara*, it is called north of the Ganges कनारस *kanāil* or रतस *ratral*, or (in Tirhut) कनास *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनासा *kanāsa* in South Munger, कानो *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रतास *ratāil*, and another term in use in Patna is रसास *rasāil*. North of the Ganges a plant is called मुड़ियारी मारस *muriyāri mārāl* when the top withers and fresh sprouts (टेनी *teni* in Sāran and दोंजी *donji* in Tirhut) come out from underneath.

1012. The green top cut for fodder is गेंडू *agenr* or अंगेर *anger* in Sāran, गेंडू *genr* in Champāran and Shahabad, अंगेरी *angeri* in Patna and Gaya, and also अगगरा *agra* in the latter district, and अगाडू *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगडा *pagra*. The piece between two knots cut for eating is पोर *por*. The piece of cane chewed at one time is गुला *gulla*, or (in Shahabad) optionally गुली *gulli*, and the refuse thrown out of the mouth खोइया *khoiya* north of the Ganges. South of the Ganges it is generally खोइया *khohiya* or चेपुआ *chepua*, local names being सिथी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पंजा *pānja*. A large bundle is बोजा *bojha*, which is as much as can be carried by a man.

1014. Among the *preparations of the sugar-cane* may be mentioned रस *ras*, or कचरस *kachras*, and in South Bhagalpur कचो रस *kanchō ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गुड़, गूड़). When made up in smallish balls it is called भेली *bheli*. Other names are मिठार *mithāi*, and, when made round and flat, चाकी *chāki* and चकरी *chakri* in Sāran, and चकी *chakki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सक्कर *sankar*. When dried, it is called खंर *khānr* or खुरा *bhurra* or भूरा *bhūra*, i.e. brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called खोआ *chhoa*, or in South-West Shahabad सिरा *sira*. मिहरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (सक्कर *sakkar* or भूरा *bhūra*). The molasses (खोआ *chhoa*) above

mentioned is used in tobacco manufacture, and is then called *गजार tagār* in Gaya, *गरिया gariya* in Patna, and *फाँक phānk* in South Bhagalpur.

1015. In a sugar-refinery *रस ras* (or in the north-west *सरबत sarbat*) is the raw sugar dissolved in water. *मैल mail* is the scum taken off the boiling-pans. To the south-east this is *मैला maila*, and in North-West Tirhut and Shahabad *महिआ mahiya*. The boiled juice is *चीरा sira*, and the clear filtered juice *रस के रस rās ke rās*. To the north-west the juice after the first filtering is *दोमा doma*, and after the second *ढोपारी thopāri*. When the scum is mixed with water and again boiled, it is called *पसावा pasāva*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*gossypium herbaceum*) is known everywhere except to the south-west as *बङ्गा banga* or *बाँगा bānga*, with a local variant *बाँगे bāngo* in South Bhagalpur. To the west it is called *कपास kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about *Baisakh* (April-May). Amongst the varieties may be noted *भोगिला bhogila* (north of the Ganges), a good kind with large pods, and of medium height; *भोचरी bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. *फेठवाल phetwal* is a kind grown in North-West Tirhut, and *गजार gajar* is one grown close to the house in the *बारी bāri*, and not in the fields, in North-East Tirhut and Shahabad; *रहिया rarhiya* (Patna, Gaya, and the south-west), a dwarf variety; *बड़ेसा baraisa* (Patna and Gaya), a large variety; *सरमा larma* (Saran), *नरमा narma* and *हेन्वती henwti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are *बाँरूचा bañrūcha* or *बाँरूचा bañrūchha*, and *मनुवाँ manuvān*, and in Munger we find *गोला gola* and *सुपेद suphed*. Tirhut is famous for a special kind of cotton which ripens in *Bhādoñ* (August–September), called *कोकडी kōkti* or *भदैया bhadaiya*, which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kōkti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is *कपास kapās*, also *बाँगा bānga* in East Tirhut, *बाँगे bāngo* in South Bhagalpur, and *काँच रुआ kāñch rūa* in South Munger. To clean the seeds from cotton is *ओटाब otab* or *ओँटाब ontāb*, and the operation is called

कोटनी *otni* or कोटार *otāi* in Saran, and कोटार *auntāi* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called डेंह *dhenrh* to the north-west and डेंही *dhenhi* in Tirhut and South Bhagalpur. In Shahabad it is डेंही *dhenhi*, in Gaya डेर *ter*, in Patna and South Munger दिन्दी *dindi* or डीन्दी *dinri*. The cotton-seed is बनौर *banaur* to the west, बंगौर *bangaur* in Tirhut, बंगौरा *bangaura* in South Munger, and बंगडी *bangthi* in South Bhagalpur. In South-West Shahabad it is बंदौर *bandaur*. A cotton-picker is लोहन्निहार *lorhnihar* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पार *pai* in Saran and South-West Tirhut, पोह *poi* in South-East Tirhut, and बोह *boin* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौडेवा *chauthaiya*.

1018. The stages of growth in the plant are as follows :—

When the first leaf shows, it is called पतिवाण्ड *patiyāēl* north of the Ganges. In South-West Shahabad it is डुबी *dubbi*, in the rest of that district दिबी *dibbi*, and in Patna and Gaya कनिवाण्ड *kaniyāēl*.

The next stage is दोपतिवा *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरह *kapāri phorah*. In Gaya it is पतिवा *patiya*, in South Munger दोपती *dopatti*, and in South Bhagalpur दुपतिवा *dupatiyo*.

The third stage is चौपतिवा *chaupatiya* or (to the north) चरूपतिवा *charupatiya*, and in South Bhagalpur चरूपतिवा *charupatiyo*.

The flower has no special name, and is simply called फूल *phul*. To flower is फूलना *phulāēb*.

The pod bursting is कपास फूट *kapās phūtab* to the west, and in East Tirhut बाँगा फूट *bānga phūtab*. In South Bhagalpur it is बाँगे फूट *bāngo phūtab*, and in South Munger फोटा *phota*.

1019. Raw cotton is कपास *kapās*, or बाँगा *bānga*, बाँगे *bāngo*, &c., as above. In East Tirhut बाँग *bāng* is also used. To the west बाँगा *bānga* means cotton stalks. From रदिवा *rarhiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचरी *bhochri* and कोकडी *kokti*, about a quarter; from भोजिला *bhogila* and हेंवती *henwti*, about a third; and from फेत्वाड *phetwāl*, about two-fifths. मिह्रा *mijhra* north of the Ganges is a mixture of भोचरी *bhochri* and भोजिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger proverb जेकरा बारह पिगवा बाँग, कमर में छोरो ना, *jekra*

bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tabacum*) is तमाकु *tamaku* or तमाकुल *tamakul*. It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes :—

- (1) देसी *desi* or (North-East Tirhut) बड़की *barki*.
- (2) बिलाँटी *bilāēti* or (in Champāran and North-West Tirhut) कलकतिचा *kalkatiya*.
- (3) जेठुचा *jethua*, which is sown in *Māgh* (January–February) and out in *Jeth* (May–June).

In East Bihar are found धमाकुल *dhamakul*, a broad-leaved variety, and पण्डुकिचा *pandathiya* and खंगरीचा *khangriya*, narrow-leaved varieties.

1022. In Shahabad मोरहान *morhan* are long leaves of the best kind, and ऐहचा *ehcha* the next quality.

1023. When manufactured, there are three main kinds :—

- (a) *Chewing-tobacco*.—खैनी *khuini* or सुरती *surti*, or in Patna दोक़ता *dokhta*. Some people call this कल जुग के अम्रित *kal jug ke amrit*, or the ambrosia of the *kalī* age.
- (b) *Snuff*, which is नास *nās* or नस *nas*.
- (c) *Smoking-tobacco*.—This is called पीचि *piani* or पीनी *pini* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुचा *pakua* (Tirhut), which is the coarsest kind. कन्दा *kandā* or भुसा *bhusa* in South Bhagalpur, and गूरी *gūri* in South Munger, is broken tobacco. करुचा *karua* or (in South Bhagalpur) करुओ *karuo* is a second-class strong kind. दोरसा *dorassa*, or in South Bhagalpur दोरसो *dorasso*, is a mixed tobacco of fair quality. Another similar kind is called मसालदार *masāldār* or महकौचा *mahkaua*. खमीरा *khamira* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुचा *malua* to the west is the usual kind sold in

shops, and *दोकानी dokāni* is the cheap kind used by the poor.

1024. The stalks are *दन्ती danti* generally, with local variants *दाँत dānt* in South Munger and *दाँटकी dantki* in South Bhagalpur. In East Tirhut they are also *दाँट dānth*. The refuse broken leaves and stalks are *झाला jhāla* in the south-east, and in South-East Tirhut *खरसाब kharsān*. When blisters come on the leaf when ripe, the verb used is *चढ़ाव charhab*; also *गुलथियाप्रब gulthiyāḥ* or *चितियाप्रब chitiyāḥ* in Champāran. The blisters themselves are called *चिन्नी chitti*. The seed-capsules are *घुनी ghūni* in Saran, *फार phar* in Champāran, and *बिची bichchi* in Tirhut generally. The nipping or cutting off of the head is *पता तूरव pata tūrab* in Saran and South-West Tirhut, *खोपनी chhopni* in South-East Tirhut, and *काटव kātab* or *कटनी katni* elsewhere. Sometimes shoots appear after doing this, and they are called *दोंजी donji*. Other local names are *पचन्नी pachkhi* in Saran and Champāran, *कनोजर kanogar* in North-East Tirhut, *कनेल kanail* or *काँकी kānki* in South Tirhut, and *कनई kanai* in the east generally. The first crop is called *मोरहन morhan*. A second crop raised from the roots is *दोंजी donji*, or in South Bhagalpur *खुँटिया khuntiya*. Tobacco seedlings are called *पोचा poa* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चूँ तमाकु चाब के, बिन माँगे जे दे ।
 सरपुर नरपुर नामपुर, तीनु बस कर ले ॥
Chūn tamāku chāb ke bin mānge je de,
Surpur narpur nāgpur, tinu bas kar le.

—The man who mixes tobacco with lime (for chewing) and offers it without being asked, conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए महुस सब जागे ।
 हुक्का चिलम बाजना लागे ॥
Bhor bhae, manus sabh jāge,
Hukka chilam bājan lāge.

—At daybreak the people awoke, and immediately the *hukkas* began to gurgle.

To which one of the smoking party replied—

खैनी नार न तमाकु पीए ।

से नर बनावठ कैसे जोए ॥

Khaini khāe, na tamāku pīe,

Se nar batāwa kaise jāe.

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोखना *posta* or (in Patna) पोखन *posat*. The advances made to the cultivators are दादनी *dādni*. The average produce per *bigha* is सरदार परन्तर *sardar partar* or परना *parta* north of the Ganges and in Gaya. In Shahabad it is माळ *māl*, and in Patna पैदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads देंही *denrhi*, or in Patna दिन्ही *dindi*. The cakes of poppy petals are फुलपता *phulpata* in Champāran, फुलपत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *pattal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरणी *naharni*, or in Tirhut optionally लहरणी *laharni*. In Patna and Gaya it is नरहन्नी *narhanni*. To lance the capsule is पाख *pākh*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माळ *māl*. The scraper used for collecting the coagulated opium off the pod is called सिनुहा *situha* or सिनुहा *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोखनी *pochhni*. The gathering of opium is उठाव *uthāb* generally. Local words are काख *kākh* to the north-west and in North-West Tirhut, and पोख *pochh*

also in North-West Tirhut. The person who lances the capsules is **पक्ष्मिहार** *pachhnihar* or (*fem.*) **पक्ष्मिहारिन** *pachhniharin*, and he or she who collects the coagulated opium which has exuded from the capsule is **उठैमिहार** *uthaunihar* or **उठैमिहारिन** *uthauniharin*. The grain of the prepared opium is **दाना** *dāna*, and its consistency **सुख्खन** *sukhwan*.

1031. The grains of opium-seed are **दाना** *dāna*. The shell is **कोरवा** *khoiya* north of the Ganges, and **कोरिया** *khoiya* in Gaya. In South-West Shahabad it is **कोल्हरी** *kholri*, in the rest of that district and in South-East Bihar **बोल्हा** *bokla*, and in Patna **बकुला** *bakula*. In Gaya **चिटुरा** *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is **पिना** *pinna* or **पीना** *pina*.

1032. The refuse opium, consisting of the washing of the vessels, &c., is **धोवन** *dhoan* north of the Ganges and **धोई** *dhoi* south of it. In the south-east it is **धोए** *dhoē*. The refuse scraped from the vessels is **खुरचन** *khurchan*, or (Gaya, South-West Shahabad, and South Munger) **खोरन** *khakhoran*. The juice which drains off the fresh opium is **पसेवा** *pasewa*. This is inspissated on rags, and the product is **कप्पा** *kapha*, of which **काफा** *kāpha* in Shahabad and **कप्पा** *kappha* in Saran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is **लेवा** *lewa* in Patna, and the cakes themselves are **गोटी** *goti*.

1033. *Preparations of opium.*—**मदक** *madak* is made by boiling down and inspissating the juice (**अरक** *arakh*) of pure opium or **कप्पा** *kapha*. This inspissated juice is known as **किमान** *kimām* or (in Gaya) **केमान** *kemām*. With it are mixed cut-up betel or guava leaves, known as **जासु** *jāsu*. The pipe used for smoking *madak* is known as **महरु** *mahru* or **ठरिया** *thariya* or **ठरिया** *tharhiya*, or to the south-east **मेरु** *meru*. A small piece of *madak*, known as **छीटा** *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called **कलम** *kalam* or (in South Bhagalpur) **कंगड़ा** *kangra*, which is held by a small pair of tongs, called **चिमटा** *chimta* in the north-west and **चूँटी** *chūnti* south of the Ganges.

1034. **चन्दू** *chandu* or **चौंदू** *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called **चिलम** *chilam* to the north-west and **दवान** *dawāt* south of the Ganges. This is attached to a stem called **निगली** *nigālī* in Saran, Patna, and Gaya, **नरचा** *narcha* in Champaran, and **नर** *nar* in North-West Tirhut. Another name is **बम्बू** *bambu* or **बाँबू** *bāmbu*, bamboo. It is stirred with an iron skewer, called **थक** *thak*.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called **अची** *anchi* south of the Ganges generally, **इन्सी** *insi* in South Munger, and **इन्ची** *inchi* in South Bhagalpur. In Patna it is also called **कैती** *kainti*, and in Champāran **कैती** *kaiti*.

1035. **पिनिह** *pinik* is the drowsiness produced by opium intoxication, and **चुसकी** *chuski* the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as **गंजा** *ganja* when cultivated in Rajshahai, and **भंग** *bhang* when wild elsewhere. The leaves are known as **भंग** *bhang* or **सब्जी** *sabji* (generally), **सबुजी** *sabuji* (north-west), or **सबजा** *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called **मजूम** *majūm* or **माजूम** *mājūm*. **चरस** *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *ganja* is **चपटा** *chaptā* or **चिपटा** *chiptā*; also in Shahabad **कली** *kali*. The round *ganja* is **गोल** *gol*, also **गिरगिटिया** *girgitiya* in South-West Shahabad, and also **पमरि** *pamri* in the rest of that district. Broken *ganja* is **रोरा** *rora* or **चूर** *chūr*, or (in Gaya and South Munger) **रै** *rai*. In Shahabad **बालूचर** *bālūchar* and **जसर** *jāsar* are two kinds of imported *ganja*. *Ganja* with stalks attached is called **दरही** *dārhi* in Shahabad. **मेदनी** *medani* or **मेदनी** *medni* is a plant taken with *ganja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is **नील** *nil*. The word *nil* used by Europeans is a Westernism borrowed from Urdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called **पटौचा** *pataua*. The first cutting is **मोरहन** *morhan*. The second cutting is **खूँटी** *khānti* or (in South-East Tirhut) **दोंजी** *donji*, and the third cutting is called **तेन्जी** *tenji* or **तेलरी** *telri*, or in the north-west **तिरंटी** *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called **कलम** *kalam* or **कलमी** *kalmi*. In South Bhagalpur there are two sowings (**बावग** *bāwag*),—one called **कलिकी**

katiki (कानिक *Katik* = October–November), and the other फाल्गुनी *phalguni* (फाल्गुन *Phalgun* = February–March). In North Bihar the chief sowing is the फाल्गुनी *phaguni* (फाल्गुन *Phāgun* = February–March), and there is a second sowing in अषाढ़ *Akhārḥ* (June–July), called अषाढ़ी *asārhi* or अषाढ़ी *akhārhi*. There are also sowings in कानिक *Katik* (October–November) and बैसाख *Baisākh* (April–May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *raiyaṭi* or असासिदार *asāsiwār* or असासिदार *asāsiyār*. Under the system called in the north-west खुश खरीद *khush kharid*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुशकी *khushi* in Champaran and नविसतखानी *navishtakhāni* in North-West Tirhut. ठीका के ली *thika ke li* is when the planter takes a village in farm and cultivates the *sira'ats* (जिरान *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरान *jirāt*, or (in South Bhagalpur) बाढ़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tōk*, under charge of a टोकदार *tōkdār*.

1041. अलवा *alwa* or अलावे *alāwe* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted:—

(1) बाबल *al* (*morinda citrifolia*).—This is used for dyeing red cotton cloth साबू *sālu* and the coarse red cloth खारुआँ *khāruān*. The root is divided into classes, called बाबा *bāna*. The best and thinnest roots are known as पूछा *phūha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and मोड़न *toran* or गुली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) *Safflower* (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum* south

of it. A local name is फूल *phal* in Tirhut. The seed is बररी *barri* in South Munger. It is also called to the west and in Patna and Gaya बररि *barre*. The following are some of the colours prepared from safflower :—

- असमानी *asmāni*, light blue.
- काली *kāgi*, navy blue.
- काला *kāla*, black.
- काहि सबुजा *kāhi sabuja*, dark green.
- केसरिया *kesariya*, saffron-yellow.
- गुलाब *gulāb* or गुलाबी *gulābi*, pink.
- चैपरी *champi*, orange.
- नारंगी *nāraṅgi*, orange yellow.
- पेठानी *paithāni*. Made by dipping into an indigo-vat also.
- फालसाही *phālsāhi*, plum-coloured.
- बदामी *badāmi* or बेदामी *bedāmi*, almond-coloured.
- बैंगनी *baingni*, purple.
- मासी *māsi*, a very dark green.
- लाल *lāl*, red.
- लीला *līla*, dark-blue.
- सबुजा *sabuja*, green.
- सुरमई *surmai*, antimony-black.
- सुरख *surukh*, red.
- सोनहला *sonāhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रबल पेटे, पूत गेल बरियात.
Bāp rahal pete, pūt gel bariyāt.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरुआ तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरहूआ तेल *jarathua tel*, and in Shahabad डरहूआ तेल *darhua tel*. It is used for applying to sores, and also for burning.

1044. (3) बकम *bakam* (*cæsalpina sappan*).—This is a red dye, used principally where आल *al* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकना *chikna*, तेलहन नीची *telhan tsi*, or simply तेलहन *telhan*. Amongst the varieties may be noted—

- (1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is सरिचो *sarison* or सरिचो *sariso* north of the Ganges and in the south-west; elsewhere it is सरचो *sarson*. In South Bhagalpur it is गोडो *goto*, and in North-East Tirhut also गोड *got*. Oil from this seed is called करवा तेल *karua tel* or करु तेल *karu tel*.
- (2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लही *lahi* or राई *rāi* to the west. In South Munger it is रची *ranchi*, and in East Tirhut रैची *rainchi*. Elsewhere it is तोरी *tori*, and so also in Champaran.
- (3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is नीच *til*. In South-West Shahabad तिळी *tilki* is a variety with a white grain, which is sown with the autumn crop.
- (4) *Linseed* (*linum usitatissimum*).—This is नीची *tsi*. To the east it is also called चिकना *chikna*.
- (5) *Safflower* (*carthamus tinctoria*).—See last chapter.
- (6) *Castor-oil plant* (*ricinus communis*).—This is रैरु *renr* or लैरु *lenr*, also अररु *anrar* in the north-west, Tirhut, and South Bhagalpur, and अन्दा *anda* in Tirhut and South Bhagalpur. The seed is लैरु *leñri* or रैरु *reñri* generally, also अररु *anrri* in the north-west, Tirhut, and South Bhagalpur, and अन्दी *andi* in Tirhut and South Bhagalpur. A plantation of this is रैरुवारी *renrwāri* or लैरुवारी *lenrwāri*.
- (7) *Bassia latifolia*.—The tree is called महु *mahu* or महुआ *mahua*. Its clusters of buds are छत्ता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महु *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koin* north of the Ganges, or कोइनी *koini* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koinda*. In South Munger the *mahua*-pickers sing a song while employed, called तोहा *toha*.

- (8) *Celastrus paniculatus*.—This is मङ्गकौली *malkangni* or डिठौरी *dithauri* in South-West Shahabad, मङ्गकौली *malkauni* in Patna and Gaya, मङ्गकौली *mankauni* in South-East Tirhut, कौली *kauni* in South Munger.
- (9) *Croton (croton tiglium)*.—This is जमाल गोटा *jama! gota* in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is मिमिया के तेल *mimiya! ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1464. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol (aleuritis triloba)* tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp, as a drug (cannabis sativa)*.—See Chapter XVI.

1047. *Hemp, as a fibre plant*.—There are two varieties of this :—

- (1) सन *san (crotolaria juncea)* or (North-East Tirhut) कस्मिरा *kasmira* or सोन *son*.
- (2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुदरम *kudrum (hibiscus cannabensis, Roxb.)* This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चना *channa*). See below.

1048. The stalk is सनाई *sana! north* of the Ganges generally except in North-East Tirhut, where it is सनै *sanai*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *san!thi*, and in South Bhagalpur सनसनाठी *sansan!thi*. When the bark has been removed, it is सन्थी *santhi*, or in South Munger सनाठी *san!thi*, and in South Bhagalpur सनसनाठी *sansan!thi*. A bundle of fibres is लरछा *larchha*, or in East Tirhut धोआ *dhoe* or थूआ *thua*. Short stalks that remain in the fibre are called in North-East Tirhut गुदरी *gudri*, खुदर *khudar* to the west and in West Tirhut, कुदारी *kudari* in North-East Tirhut,

and गुदर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुआ *patua*, and the finest कश्मिरा *kasmira*. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पाव *pān*, and the man who grows it बरई *barai*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is सँची *sānchi*. The common varieties are ककौर *kakir* (North-East Tirhut) or ककेर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलाहरी *belahri* (south-west) or बेलाहरी सँची *belahri sānchi* (North-East Tirhut), and the मगही *maghi*, which have a round leaf and a sweet taste; and the बँगला *bangla* or (South-West Tirhut) बँगरा *bangra*, which is small and slightly bitter. To the west there is also a kind called करदुआ *karādua*, which is small and sweet.

1050. The mound on which the plant is grown is भिन्दा *bhinda*, बरेडा *baraiṭha*, or पाढ़ *pārḥ* north of the Ganges. South of the Ganges it is भौड *bhit*. A betel-garden is बरेव *bareo* or बरवे *barve*. The rows in the plantation are सपुरा *sapura* in Saran and South Tirhut, and सँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*, and in the rest of that district पान्ती *pānti*. The intervening spaces are आंतर *antar* or आन्तरा *antra*. They are also पाड़े *pāḥe* in South-East Tirhut, दाँगर *daungar* in Patna and Gaya, and दाँग *daug* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरई *korai* in Shahabad. In the south-east and in Saran they are रुकरी *rukri*.

1051. The spaces between these props are in North-East Tirhut कोरवास *korwas*. The supports of the plants are सरई *sarai* north of the Ganges, or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are called ईकर *inkar*, and in the south-east सरकंडा *sarkanda*. In Shahabad धेंपी *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *kōro*, except in Patna and Gaya, where they are खम्भा *khambha*, and in South Munger, where they are खाम्ही *khamhi*. The walls are टट्टी *tatti*, or in East Tirhut टाट *tāt*, and in East Munger टाटी *tati*. The roof is मारु *māro* or मारु *mānro*. In South-East Tirhut it is optionally मारुब *mārab*. In South-West Tirhut

CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

- (1) *Potatoes (solanum tuberosum or esculentum)*.—**बाखू** *ālu*, and in East Tirhut also **बाखू** *āru*. Also north of the Ganges **बहुवा** *alua* and **बहुरे** *alui*. North of the Ganges **लक्या** *lalka* or **दखिनी** *dackhini* is a red kind, and **मलदाहिया** *maldahiya* or **नपाही** *napāhi* a white one. A red variety of the last name but one is called **मलदाहिया कनकपुरिया** *maldahiya kanakpuriya*. Seed potatoes brought from the hills are **बीया के बाखू** *biya ke ālu*, and each eye is **आँखि** *ānkhī* or **आँख** *ānkh*. The produce of these kept for next year is called **पहिला मँटी के बीया** *pahila mānti ke biya*, and the produce again of this kept for seed for the third year is **दोसरा मँटी के बीया** *dosra mānti ke biya*.
1058. (2) *Yams (dioscorea sativa)*.—These are **लतार** *latār* generally north of the Ganges, and also **रतार** *ratār* to the west. To the north-west yet another name is **अतार** *atār*, and to the south-west **कठार** *kathār*. In Patna and Gaya it is **रताखू** *ratālu*. In Tirhut it is also called **फर** *phar*, and to the east also **खमरवा** *khamharua*.
1059. (3) *Sweet potato (batatas edulis)*.—This is **सकरकन्द** *sakar-kand* generally. North of the Ganges it is also called **लक्या** *lalka* or **बहुवा** *alua*, and in South-East Tirhut **अलुवा** *alhua*. In East Bihar it is **बहुवा** *alua*. North of the Ganges there are two varieties:—(a) A red one, called **देसी** *desi*, and also in South Tirhut **लक्या** *lalka*; (b) a white one, called **बिलायती** *bilāēti*, and also **करमिया** *karmiya*, and in South Tirhut also **उजरका** *ujarka*. A large white variety, weighing from one to twenty *sers*, is called in North-East Tirhut **तेकुना** *tekuna*.
1060. (4) A kind of yam (*dioscorea fasciculata*).—**सुथनी** *suthni*.
1061. (5) *Arum colocasia*.—This is **अरुई** *arui* generally. Also **अरबी** *arabbi* in North-East Tirhut, **पेक्या** *pekcha* in South-East Tirhut, **पेकही** *pekhi* in Shahabad, **पेपची** *pepchi* in Gaya and Shahabad, and in South Bhagalpur

बसन्ती *alli*. Another variety (*colocasia antiquorum*) is कच्चा *kachchu*. A larger variety is अरुआ *aruā* or कन्दा *kanda*.

1062. (6) राम केशौर *rām kesaur* (North Tirhut), or मिशिरि कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine *seers*. Considered a very cooling food.
1063. (7) आदीचक *adichak*, the Jerusalem artichoke (*helianthus tuberosus*).

GOURDS.

1064. (1) *The water-melon (cucurbit citrullus or citrullus vulgaris)*.—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut तारबूज *tārbhūj*. In Champaran they are also called पनीहौआ *panihaua*, and in South-West Shahabad हिनुआना *hinuāna*.
1065. (2) *The melon (cucumis utilatissimus or cucumis melo)*.—खरबूजा *kharbūja*. Also लालमी *lālmi* in West Tirhut and Patna and the west, and फूँट *phūnt* (which is properly the *cucumis momordica*) to the south-east.
1066. (3) *Cucumis momordica*.—This is फूँट *phānt* when it is ripe after bursting spontaneously. The young fruit used for cooking is दाम *dām* and (South-West Shahabad) दमको *dabhko*.
1067. (4) *The bitter gourd (momordica charantia)*.—करैआ *karaila*, also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.
1068. (5) *The bottle-gourd (lagenaria vulgaris or cucurbita lagenaria)*.—This is कटुआ *kadua* generally, or कद्दू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौआ *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सज्जिवन *sajiwan*.
1069. (6) *Lagenaria acutangulus or cucumis acutangulus*.—This is तरोर *taroi* generally. Other varieties are सतपुतिआ *satputiya*, जिङ्गा *jhinga*, जिङ्गुनी *jhinguni*, or जिङ्गुली *jhinguli*, and ननुआ *nenuān*, घिउरा *ghiura*, or घेवन्दा *ghewra*.
1070. (7) *Cucumber (cucumis sativus)*.—खीरा *khira*. A variety is बालम खीरा *balam khira* in Shahabad. A large variety of

cucumber is called ककड़ी *kakri* or काँकरि *kānkari* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलां च हाट, काँकरि देखि हिवा हाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक काँकरि, नौ हाथक बीया *ek hāthak kānkari, nau hāthak biya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) The sweet pumpkin (*cucurbita pepo*).—This is कौंफन्डा *koñhra*; also in North Tirhut कोम्हरा *komhra*, and in East Tirhut कदीमा *kadima*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also बूआ *bhūa* or भूरा *bhūra* in Gaya, सिस्कोफन्डा *siskoñhra* in Champaran, सिज्कोफन्डा *siykoñhra* in Tirhut, सुरज्कोफन्डा *surujkoñhra* in South-East Tirhut, and कुम्हार *kumhar* to the east.
1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैता *kaita*, and in Saran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the under-mentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgéon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनजोवारन *banjewāin*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf. पितरसेली *pitarseli*.

अजोवारन *ajwāin*,—see अवारन *jawāin*.

अदरक *adrakh* or अद्रक *adrak*, ginger (*zingiber officinale*), also आदी *adi* generally, आद *ad* in South-East Tirhut.

असफनोद *asaphgol*,—see सफनोद *saphgol*.

आद *ad*, आदी *adi*,—see अदरक *adrakh*.

रमिरन्गी *imirti*, or in Gaya रमचरन्गा *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कच *kath*,—see खैर *khair*.

कमल पत्र *kamal patr*,—see पिदाज *piyāj*.

करमन्का *karamkalla* or बन्धा कोबी *bandha kobi*, cabbage (*brassica oleracea*).

कलमी साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाच *kawāchh*,—see केवाँच *kewānchh*.

कासनी *kāsni*, endive (*cichorium endivia*).

काह *kāhu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुन्नी *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाँच *kewānchh* or कवाच *kawāchh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is रूप बीज *bhūp sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचन्का के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरन्का *khurpha* or गोलावा *golāwa* (Saran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसन्नी *khusbari*,—see मकोच *makoe*.

खेन्का *khekhsa*,—see चढेच *chathail*.

खैर *khair* or कच *kath*, catechu (*acacia catechu*).

गदीना *gadina*, a kind of pot-herb with a taste of garlic.

गजन्ना or गजन्का *gajra* or (in South-West Shahabad) गज्ज *gājar*, the carrot (*daucus carota*).

गज्ज *gājar*,—see गजन्ना *gajra*.

गुल्फा *gulpha*, a kind of spinach.

गेन्नी *genhri* or (in East Tirhut) गेन्नी *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गेलन्का *gelhanta*, गोल्हन्का *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरन्का *khurpha*.

गोल मिरिच *gol mirich* or गुल्मिरिच *gulmirich*,—see मिरिच *mirich*.

घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).

चटेस *chathail* or चटेस *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेकसा *khekha*.
चन्सुर *chansur*, a kind of cress (*lepidum sativum*).

चितरन्सेली *chitarseli*,—see पितरन्सेली *pitarseli*.

चैंगवा *chengwa*,—see बैंगन *baingan*.

जवारन *jawāin* (west, Patna, and South Bhagalpur), जवगारन *ajwāin* (Gaya and South Munger), जेवारन *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ajowan* and *ptychotis ajowan*), खोरासानी जवारन *khordāsāni jawāin* is *hyoscyamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jira* or (South-East Tirhut) जीर *jir*, cummin (*cuminum cyminum*).

जेवारन *jewāin*,—see जवारन *jawāin*.

डहिवा *tharhiya*,—see मारसा *mārsa*.

डिहिवा मिरन्वार *diriya mirchāi*, डैरिवा मिरन्वार *dheñriya mirchāi*,—see मिरिच *mirich*.

तरन्कारी *tarkāri*,—see तीयन *tiyan*.

तरन्काँका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tiyan*, तरन्कारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनिर्वाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मुली *mūli*.

पतौरा *pataura*,—see तीयन *tiyan*.

परन्वर *parwar*, पलन्वल *palwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोस *parol* (*trichosanthes dioica*), (Roxb.)

पलान्की *palānki*,—see पालक *pālak*.

पालक *pālak*, पालन्की *pālki* or (East Tirhut and Champaran) पलान्की *palānki*, spinach (*spinacea oleracea*).

पितरन्सेली *pitarseli* or (Tirhut) चितरन्सेली *chitarseli*, paraley (*petroselinum sativum* or ? *apium involucreatum*).—Cf. चन्मोरा *ajmoda*.

पिवाज *piyāj* or (South Bhagalpur) पेवाज *peyāj*, and north-west कमल पतर *kamal patr*, the onion (*allium cepa*).

उदेना *puđena*,—see पोदीना *podina*.

पोदीना *podina*, पोदेना *podena*, or उदेना *puđena*, also (Tirhut) इदेना *phudena*, mint (*mentha sativa* or *viridis*).

इदेना *phudena*,—see पोदीना *podina*.

इलकोबी *phulkobi*, the cauliflower (*brassica oleracea*).

बकला *bakla*, बकुली *bakuli*, बैंगला *bangla*,—see बोकला *bokla*.

बज्जेदारन *banjewān*,—see बज्जेमोदा *ajmoda*.

बन्धुका *banbhutka*,—see मकोष *makoe*.

बिरन्वार *birwāi* (Gaya), vegetable seedlings.

बिलायती पटुआ *bilāēti patua*, roselle (*hibiscus sabdariffa*).

बिलायती बैंगन *bilāēti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भन्टा *bhanta* (usually confined to the round variety) or गोल्हन्टा *golbhanta*, and in South Munger also गेलहन्टा *gelhanta* and चैंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भँटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भन्टा बेरी काहू के भन्टा पन्थ *kāhu ke bhanta bairi, kāhu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकला *bokla* or बैंगला *bangla* (north-west), बकला *bakla* (Champan), बकुली *bakuli* (South-West Tirhut), बोकला बीन *bokla bin* (South-East Tirhut) (?), a kind of bean (? *faba major*).

भटकुआँ *bhatkuān*, भटकुआँ *bhatkuān*,—see मकोष *makoe*.

भन्टा *bhanta*,—see बैंगन *baingan*.

भिन्डी *bhindi* or राम तरोर *rām tarōi*, also to the east राम परोर *rām paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोष *makoe*.

बूप सेम *bhūp sem*,—see केवाँच *kewānchh*.

मकोष *makoe* (west and Tirhut), कसबरी *khusbari* (gooseberry), or (purple variety) भटकुआँ *bhatkuān* or भटकुआँ *bhat kuān*, the cape gooseberry, or *tiparee* (*physalis Peruviana*). The red variety is also भुटका *bhutka* or बन्धुका *ban bhutka* in South-East Tirhut.

मरिचा *maricha*,—see मिरिच *mirich*.

मंरन्धा *mārṣa* or ठड़िया *tharhiya* (west), *amaranthus mangostanus*.

मिरन्धा *mircha*, मिरन्धार *mirchāi*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरन्धार *mirchāi*, (Patna) मिरन्धा *mircha*, (South Munger) ठड़िया मिरन्धार *diriya mirchāi*, (Gaya) डेरिया मिरन्धार *dheñriya mirchāi*, long pepper, &c. (*capsicum fastigiatum*, &c.) गोख मिरिच *gol mirich* or गुडगिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लौंगिया मरिचा *longiya maricha* or जेया मिरन्धा *jaiya mircha*.

मुङगा *munga*,—see सैयन *saiyan*.

मुरई *murāi*, मुराई *murāi*, मुली *mulli*, मूर *mār*, मूरो *māro*,—see मूली *mūli*.

मूली *mūli*, मुली *mulli*, or मुरई *murāi* or (East Tirhut optionally) मूर *mār*, (South Munger) मुराई *murāi*, (South Bhagalpur) मूरो *māro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार *newār*, which is large, and (2) लुतिया *lutiya* or देसिला *desila*, which is small.

मेथी *methi* or मेंढी *menthi*, fenugreek (*trigonella fœnum Græcum*).

रमचरन्धा *ramcharna*,—see इमिरन्ती *imirti*.

रखन *rasūn*. रसुन *rassun*,—see लहसुन *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean, not a climbing-plant, but a shrub.

राम तरौ *rām tarōi*, राम परोर *rām paror*,—see भिन्दी *bhindi*.

लहसुन *lahsun*, or to the east रखन *rasūn* or रसुन *rassun*, garlic (*allium sativum*). A clove of garlic is पोटी *poti* or पोड *pot*.

लुतिया *lutiya*,—see मूली *mūli*.

लौंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफगोल *saphgol*, or in South-West Shahabad असफगोल *asaphgol* (*phantago isabghola*).

सलगम *salgam* and also (south of the Ganges) सलजम *saljam*, the turnip (*brassica rapa*).

सहजन *sahjan*, &c.,—see सैयन *saiyan*.

सिंघाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natans*).

सोम *sim*,—see सेम *sem*.

सेम *sem* (west), सोम *sim* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहजन *sohjan* or सहजन *sahjan*, or (Shahabad) संहिजन *sañhijan* or (Patna) सहजना *sahjana*, the horse-radish tree (*hyperanthera moringa*). Its fruit is called मुन्गा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौंफ *saumph*, ? a kind of aniseed (*peucedanum graveolens* or *anethum sowa*).

हरदी *hardi*, or in Shahabad optionally हलदी *haldi*, turmeric (*curcuma longa*).

हलदी *haldi*,—see हरदी *hardi*.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

अंगरा *angra* (north-west), झरका *jharka* (Saran and Tirhut), blight in cereals caused by the sharp west wind; also (Champaran) a blight in opium. See मुरका *murka*.

अरेया *araiya*,—see पोचारी *poāri*.

उकठा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकड़ा *ukrha*, उकरा *ukhra*, उकसा *uksa*,—see उकठा *ukhtha*.

उकठा *ukhtha* or उकड़ा *ukrha* (north generally), उकरा *ukhra* (Tirhut), उकसा *uksa* (north-west), withering of crops from excessive drought.

औरंग *aurang* (Champaran),—see गप्पू *gappu*; also (north-west) or (in Tirhut) बभनी *babhni*, a white spot appearing in the

leaf of millets, causing them to wither up.

कचोहा *kachoha* (South Bhagalpur), a disease in tobacco.

कजरा *kajra*,—see कजरी *kajri*.

कजरी *kajri* (generally), कजरा *kajra* (West Tirhut, Patna, and Gaya), कजरा *kajla* (North-West Tirhut), कजरी *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजरा *kajla*,—see कजरी *kajri*.

कटुई *katui*, an aquatic beetle which infests rice.

कटेवा *kataiya* (South-West Shahabad), कटोई *katoï*, कटोईवा *katoïya* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोईवा *katoïya*, कटोई *katoï*,—see कटेवा *kataiya*.

कतरी *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see खीरी *chhīri*.

कपडा *kapla* (Champaran), an insect which attacks young rice.

कमुवा *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुवा *kamua* (Patna), a smooth kind of caterpillar.

किरौना *kirauna*,—see गँधी *gāndhi*.

कीरी *kiri* or (South Bhagalpur) कीरो *kiro*, a maggot.

कुङ्कुई *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कुङ्कुई *kukuhi* (north-west), an insect which injures the cold-weather crops.

कुसुवटना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*,—see कुसुवटना *kuswatna*.

कैलवाँ *kehuān*,—see करवा *larka*.

कोईवा *koiya*, a tiny black insect which does great damage in granaries.

कोरही *koili*, कोरिया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोरिया *korhiya*, कैलिया *kailiya*,—see कोरही *koili*.

खँकड़ी *khankhri*, a blight in cereals on account of which no grain is produced in the ear.

खपड़ोइया *khaproiya* (Champaran), गड़रा *garra* (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.

खरुका *kharuka*,—see जाड़ा *jāla*.

खैरा *khaira* (west), खैरी *khairi* (North-East Tirhut), a blight which attacks rice and turns the ears an orange colour and destroys them.

गड़रा *garra*,—see खपड़ोइया *khaproiya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गढ़ी *gadhi* (north) or (Sāran and East Tirhut) गढ़िया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गंधी *gāndhi*.

गपतू *gaptu* or गपतुआ *gaptua* (Patna and north), गभतू *gabhtu*, ठोंडियारी *thonthiyāri* (Shahabad), गप्सू *gapsu* (Sāran), and औरंग *aurang* (Champaran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभतू *gabhtu*,—see गपतू *gaptu*.

गादुर *gādur* (South-West Shahabad), an insect which attacks pease and gram.

गंधी *gāndhi* or गन्धी *gandhi*, also to the west गंधवा *gandhwa*. Other names are मँचही *mānchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमरा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *gerui* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबरा *gobraura* (West Tirhut and west), blight in betel.

गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौचो *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *ghonghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघड़ी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चतवरा *chatra*,—see मुन्धार *muḍr*.

चपटना *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

चपट्टा *chhapta* (north-west), पचकटा *pachkatta* or (Tirhut) पतका *patkatta*, a green caterpillar which eats up the rice-plant.

चीरा *chhira*,—see चीरी *chhiri*.

चीरी *chhiri* (south and west), चेंड़ी *chhenri* north-west and Tirhut), also चीरा *chhira* in Champāran. Other names are कन्ही *kanhi* (South Munger) and कनाडा *kanāḍa* (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.

चेंड़ी *chhenri*,—see चीरी *chhiri*.

जाला *jāla* (Tirhut, Patna, and east), पक्कन *pakkhan* (West Tirhut and Gaya), खरका *kharuka* (South-West Shahabad), मुरका *murka* (west and West Tirhut), a blight in opium.

जहका *jharka*,—see अंगरा *angra*.

जिल्ली *jhilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाढ़ा *tāra* or टाँड़ा *tāra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाड़ा *tāra* (north-west), टाँड़ी *tāri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीड़ी *tiri* or (South-West Shahabad) टिररी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

हुनकी *tunki* (north), a disease which attacks rice.

थोंडियारी *thonthiyari*,—see गपमू *gapmū*.

तितिली *titili*, a butterfly.

तेलचट *telchat* (Patna and east), पटोइ *patoī* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनहा *dakhinha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नीमा *nima* (North Tirhut), सिरोरा *sirora* (Patna), and पीरो *piro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिवा *dahiya* (north), a disease in चीना *china* (*Panicum frumentosum*).

दिऊँका *dianka*, दिऊँका *diunka*, दियाँड़ा *diyānra*, दिवार *diyār*, दिवार *diwār*,—see दीयाँ *diyān*.

दीयाँ *diyān* or दियाँड़ा *diyānra* (Patna, Gaya, and south-east), दिऊँका *diunka* (South-West Shahabad), दिऊँका *dianka* or दिवाका *diaka* (west generally), दिवार *diyār* (Champāran and Tirhut), and दिवार *diwār* (East Tirhut), the white ant.

नीमा *nima*,—see दखिनहा *dakhinha*.

नेहा *nerha*,—see लेंहा *lenhra*.

पक्खन *pakkhan*,—see जावा *jāla*.

पक्खी *pakkhi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचकहा *pachkatta*, पतकहा *patkatta*,—see छपन्डा *chhapṇṇḍa*.

पटाही *patārhi*,—see पेटाही *petārhi*.

पटोइ *patoī*,—see तेलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. = टाँडा *tānra*, *q.v.*

पिडू *pillu* or पिडुवा *pihua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see सुखम्दा *sukhra*.

पीरो *piro*,—see दक्षिणम्दा *dakhinsha*.

पेटाही *petārhi* or पटाही *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारम्ही *petārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पेसा *paiya*, a worm in the ear of grain.

पोचारी *poāri* (east) or चरैया *araiya* (South Munger), a disease of the rice-plant.

पौँची *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फरम्हा *phatha* (South Bhagalpur), फहा *phatta* (South Munger), a disease of the rice-plant.

फहा *phatta*,—see फरम्हा *phatha*.

फतिङ्गी *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फण्गी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सुरम्का *surka*.

फरिङ्गा *pharinga*,—see डोड़ी *tiri*.

फाटी *phāti*, a blight in the ear of rice.

फाँरा *phānra* (Tirhut) or फाँरी *phānri* (Tirhut), a weevil destructive of wood and grain.

फुलभङ्गा *phulbhanga*,—see जिहो *jhilli*.

बकुला *bakula*,—see बकी *bakki*.

बकुली *bakuli* (south-west), a green caterpillar destructive to rice.
Of. काजरी *kajri*.

बकेया *bakeya*,—see बकी *bakki*.

बकी *bakki*, also बकेया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुहिया *burhiya* or बरुही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is बाँका *bānka*.

बरुही *barhi*,—see बकी *bakki*.

बभन्नी *babhni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and सुरम्का *murka*.

बहुवा *balua*, बहुरे *balui*,—see बाबू *bālu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of trees (especially the pepper-tree), and causes them to curl up and wither.

बाळा *bāla*,—see बाबू *bālu*.

बाबू *bālu* or बहुवा *balua* (Patna, Gaya, and south-east), बहुरे *balui* (Shahabad), बाळा *bāla* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leaves crumple up.

बीजल *bijhal* (Gaya and South Munger), weevil-eaten.

बुरिया *burhiya*,—see बक्की *bakki*.

बहू *bhankh*,—see बाँच *bhānkh*.

भरका *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भैरवा *bhañura*,—see भैरा *bhenra*.

भरकी *bharki* (South Bhagalpur), a disease of the rice-plant.

बाँच *bhānkh* (north) and also बाँकी *bhānkhī* (north), बहू *bhankh* (east), a blight which attacks the millet चाँची *chāñwān* (*panicum frumentaceum*).

भुरा *bhuila*, भुरी *bhuili*, भुररी *bhurri*, भुरली *bhurli*, भुरिया *bhurila*, भुरिली *bhurili*,—see भूवा *bhāa*.

भूवा *bhāa* (Tirhut, Patna, Gaya, and east), भुरा *bhuila* or भुरी *bhuili* (West Tirhut and north-west), also भुरली *bhurli* (Saran), भुरिया *bhurila*, भुरिली *bhurili*, or भुररी *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भैरा *bhenra* or भैरवा *bhenra* (Patna and east), भैरवा *bhañura* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँची *gāndhi*.

मंगरा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मजरी *majri*,—see कजरी *kajri*.

मरगिहा *marhinna*, मरी *mari*,—see मुबार *muḍr*.

मौंही *mānchhi*,—see गौंही *gāndhi*.

मारा *māra* (North-East Tirhut), a disease in rice which withers the plants.

मुबार *muḍr* (west), चमरा *chatra* (Patna and Gaya), मरगिहा *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मुरका *murka* (north), also अंगरा *angra* (Champaran), and बभनी *babhni* (Tirhut), a blight in opium. See जाहा *jāla*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लक्ष्मिनिवा *lachhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is revered by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केंचुआँ *keñuān* in Tirhut.

लाही *lahi*, plant-lice.

लेरहा *lenrha* (west and West Tirhut), नेरहा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सरका *sarka*, a worm in the root of rice.

सिरुका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दक्षिणवा *dakhinha*.

सुखठा *sukhtha*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखठा *sukhtha* (West Tirhut and west), पिरिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुंदरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुन्दा *sunda*,—see सून्दा *sūnra*.

सुरका *surka* (East Tirhut and Shahabad), सिरुका *siruka* (Saran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

सूँदा *sūnda* or सूँदी *sūndi* (Tirhut and south generally), सूँद *sūndh* or सूँदा *sūndha* (Gaya), सुन्दा *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कीरी *kiri*.

सूँद *sūndh*,—see सूँदा *sūnda*.

बड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and हथिया सुन्दा *hathiya sunda* (south-east), a small white insect which damages rice.

हरन्दा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows:—

अँकडा *ankta*,—see अँकरा *ankra*.

अँकरा *ankra* or अँकरी *ankri* (West Tirhut and Shahabad), अँकडा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice-plant (from आग *ag*, fire).

उकड़ा *ukhra*,—see बड्डा *hadda*.

उरकुसी *urkussi*,—see बिहौलिया *bichhautiya*.

ककना *kakna* (Patna, Gaya, and south-east), बन्सारी *bansāri* (Shahabad and East Tirhut), a weed which chokes crops.

कठरेंगनी *kathrengni*,—see रेंगनी *rengni*.

कान्वाँ *kanwān*, काना *kanna*,—see काना *kāna*.

कान्सन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), काना *kanna* (north-east Tirhut), कान्वाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coix*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), कास *kās* (Shahabad and North Bihār), कान्सन *kansan* (Sāran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,—see काना *kāna*.

कोरु खो *koil kho*,—see गोरखुल *gorkhul*.

खरुका *kharuka*,—see खरखुआ *kharthūa*.

खरखुआ *kharthūa* (Patna and Gaya), बहुआ *bathua* (generally)
खरुका *kharuka* (North-East Tirhut and Shahabad), मोचरी
mochatti (ditto), a weed in opium.

खुरका *khurka* or मचैती *machhaiti* (north), also रुआरी *rudri* (Saran),
a weed in opium. Cf. रुआरा *ruāra*.

गड़गर *garhar*,—see गॉड़र *gānrar*.

गड़रो *garhro*,—see गेड़खरुआ *gerharua*.

गड़ार *garār*,—see गॉड़र *gānrar*.

गॉड़र *gānrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and
east), जमार गड़ार *jamār garār* (South Munger), गड़र
garhar (South-West Shahabad), a weed which injures
rice (various species of *Coix*).

गेड़खरुआ *gerharua* (north-west), गड़रो *garhro* (North Tirhut),
a weed in cereal crops.

गोखुआ *gokhula*,—see गोरखुल *gorkhul*.

गोरखुल *gorkhul* (west), बाँसी *bānsi* (generally), गोखुआ *gokhula*
(West Tirhut, Patna, Gaya, and South Munger), कोरु खो
koil kho, a plant which injures rice (*tribulus terrestris*).

चपड़ा *chapra*,—see धुरपा *dhurpa*.

चिचखोर *chichhor*, चिचोर *chichor*, चिचोरी *chichori*,—see लैर *laurai*.

चोपड़ा *chaupatta*,—see पिपरा *pipra*.

जंगला *jangla*,—see जिरुआ *jhirua*.

जमार गड़ार *jamār garār*,—see गॉड़र *gānrar*.

जम्हार *jamhār*, जाम्हार *jāmhar* (Patna and South Munger), जिहार
jinhār (South-West Shahabad), and दम्हारो *damharo* (South
Bhagalpur), a coarse hard grass, infesting poor soils
(varieties of *andropogon*.)

जाम्हार *jāmhar*,—see जम्हार *jamhār*.

जिनवई *jinwān*, a grass something like दूब *dūbh*, q.v.

जिन्हार *jinhār*,—see जम्हार *jamhār*.

जहर *jhar*, जहरगा *jharnga*, जार *jhār*,—see जारङ्ग *jhārang*.

झारङ्ग *jharang* (north-west), जहरंगा *jharuga* (Shahabad), झार *jhār* or जर *jar* (Tirhut and east), a weed which injures rice.

झिरवा *jhirusa* (Patna, Gaya, South Munger, and North Bihar).
झिरौवा *jhiraui* (South Munger), झिरवा *jhirusa* (South Bhagalpur), जंगला *jangla* (South-West Shahabad), जीरो *jiro* (East Tirhut), a weed which chokes rice.

जीरो *jiro*,—see झिरवा *jhirusa*.

ठोकरा *thokra*,—see बिहौलिया *bichhauya*.

जम्हरो *damharo*,—see जम्हार *jamhār*.

जर *dar*, डेयोरा *deyora*,—see मोंथा *montha*.

डामी *dābhi* (north) a coarse grass, injurious to crops (*zyris indica*).

तिलिही *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दूस *dūbh* or दूब *dūb* (north and east), also दुब्ही *dubhi* (south), a grass which overspreads fallow fields (*cynodon dactylon*).

धुरपा *dhurpa* (Patna, Gaya, and South Munger), धुरप *dhu-rup* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकचिह्नी *nakchhikni*,—see रेंगनी *rengni*.

पिपरा *pipra* (Saran, Patna, and east), पुपरा *pupra* (South Bhagalpur), चौपटा *chaupatta* (South-West Shahabad), तिलिही *titili* (generally), a weed in wheat.

पुपरा *pupra*,—see पिपरा *pipra*.

बर्गोडमा *bargohuma* (south and east), a weed in wheat.

बहुवा *bathua*,—see खरबूवा *kharthūa*.

बनपियज *banpiyajua*, बनपियाज *banpiyāj*, and बनरसना *banrasna*,—see बचारा *ruāra*.

बनसारी *bansāri*,—see ककना *kakna*.

बसौदी *basānrhi*,—see बसौता *basaunta*.

बसौता *basaunta* (West Tirhut and north-west), बसौदी *basānrhi* (Tirhut), a weed which injures the spring crops (*acalypha indica* ?)

बाँसी *bānsi*,—see गोरखुल *gorkhul*.

बिहौलिया *bichhautiya* or बिह्वलिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरभानू *bharbhānr* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुसी *urkussi* in South-East Bihar.

भंगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भंगरेवा *bhangraiya* (Tirhut and east), भंगरिया *bhengariya* (North Bihar and Shahabad), भंगरिया *bhangariya* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भंगरिया *bhangariya*,—see भंगरा *bhangra*.

भरभानू *bharbhānr*,—see बिहौलिया *bichhautiya*.

भंगरिया *bhengariya*,—see भंगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

मखैती *machhaiti*,—see खरका *khurka*.

मंड़ेर *mafirer* (Patna, Gaya, and east), मरार *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचही *mochatti*,—see खरका *khurka*.

मोंथा *montha*, also दर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and देयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुधारा *rudra* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियाजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खरका *khurka*.

रुधारी *rudari*,—see खरका *khurka*. Cf. रुधारा *rudra*.

रंगनी *rengni*, the Mexican poppy (*argemone Mexicana*), a thistle-like plant, which overspreads fallow fields. It is also called नकहिकनी *nakohhikni* or (to the east) कठरंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लैफ्राई *lefrai* (north-west), चिचोर *chichor* (north and Gaya), चिचोरो *chichori* (Tirhut), चिचहोर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or उखड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER III.—MISCELLANEOUS.

1076. A stunted crop is बैठल बासिल *baithal hāsīl* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाग्रह *situriyāēl* or ततुरियाग्रह *taturiyāēl*, or in Saran, सुतरियाग्रह *suturiyāēl*. In Gaya it is ठिंगुरियाग्रह *thinguriyāēl*, in Patna भेंटवांस *bhentwāns*, in West Tirhut and South Munger ठुरियाग्रह *thuriyāēl*, and in South Bhagalpur बिरनियाग्रह *birniyāēl*. A blighted ear is मराग्रह *marāēl* north of the Ganges. In Shahabad it is अबदा *abda* or दगदगार *dagdār*, in Patna and Gaya कोइल *koīl*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भक्कियाग्रह *bhakkhiyāēl* in the north-west, and भक्क चटुया *bhakh chatua* in Tirhut. In Shahabad they are खुक्का *khukkha* or खोजड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलहार *phulhar*.

1077. Crops withered from drought are to the west and in West Tirhut मुबार *muār*; in Gaya they are मोबार *moār*, and in Patna मुबल *mual*. To the east and in Tirhut they are मरहेना *marhena* or मरहिना *marhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिगल बासिल *bigrāl hāsīl* north of the Ganges. In Shahabad it is बांकटा *bānkta*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुखार *sukhār*.

1078. Failure of seed is बिजमार *bijmār* in Gaya and the west. In South Munger it is बीया मार *biya mār*. North of the Ganges it is also निर्विज *nirbijj*, निर्वीज *nirbij*, or अबिज *abijj*. Other names are बंजौरा *banjhaura* (South-West Shahabad), बंजी *bānji* (rest of Shahabad), बंजौरी *banjhauri* in Patna, and दैयाग्रह *daiyāēl* in South Bhagalpur. In North-East Tirhut there is also कौर जाग्रह *kaur jāēl*, and in East Tirhut भक्क जाग्रह *bhakhār jāēl*.

1079. Crops trodden down by cattle are **धंगठ** (also spelt **धकाठ**) *dhangāth* north of the Ganges, local variants being **दंगठ** *dangāth* in South-East Tirhut, **धंगल** *dhangāl* in Sāran, and **धंगेर** *dhanger* in West Tirhut and Champāran. In South-West Shahabad they are **लहनाल** *lahnāēl*, in Gaya and South Munger **खुरखून** *khurkhūn*, and in South Bhagalpur **खिंची** *khinchi*. In East Tirhut they are also called **निघेस** *nighes*.

1080. Crops laid by the wind are called **गिरल** *giral* or **खसल** *khasal*. A hot dry wind which burns up crops is to the west called **जोला** *jhola*, and such crops are known as **जोलाख** *jholākh* or **जोकरल** *jhonkral*. To the east it is **डाढ़ा** *dāṛha* or **डाढ़ी** *dāṛhi*. A frosty wind which frost-bites the crops is **पाला** *pāla* or (to the east) **पला** *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is **पलमरवा** *palmarua*. An inundation is **दाह** *dahār* or **बाढ़** *bāṛh*, also **बाढ़ी** *bāṛhi* (North-East Tirhut), **धाढ़** *dhādh* (Gaya), **अफा** *aphat* (Patna), and **बोहा** *boha* or **खार** *khār* in the south-east. Morning fogs are **काहा** *kāha*, of which optional local variants are **कुहेस** *kuhes* or **कुहेसा** *kuhesa* to the west and **कुहसा** *kuhassa* in South Bhagalpur. **कुहेस** *kuhes* is also current in North-East Tirhut, and in South-East Tirhut we find **कुमहेस** *kumhes*. A fog in the day-time is **धून** *dhūn* or **धूंध** *dhūndh*. Hail-stones are **पतल** *patthal*, **पतार** *patthar*, **पाथर** *pāthar*, or **बनौरी** *banauri*, a local variant of the last being **बंगौरी** *bangauri* or **बंगौरिया** *bangauriya* in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihar agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास *mās*, मास *mās*, महिना *mahina*, महिना *mahinna*, or महीना *mahina*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किरुन पक्ष (or पक्ष) *kisun pakh* (or *pachchh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुकल पक्ष *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मलमास *malmās*) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नक्षत्र *nakhat*, नक्षत्र *nachhatr*, or निक्षत्र *nichhatr*). There are 27 of these in each year, and consequently $2\frac{1}{2}$ in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms.

* Part of the following will be found in Carnegy's *Kachahri Technicalities*, s.v. *nakhat*.

Hindu

APPROXIMATE EUROPEAN MONTH.	Name.
Part of September	आसिन <i>Āsin</i> or कुषार <i>Kuār</i> ...
October	कातिक <i>Kātik</i>
November	अग्रहण <i>Aghan</i>
December	पूस <i>Pūs</i>
January	माघ <i>Māgh</i>
February	फागुन <i>Phāgun</i>
March	चैत <i>Chait</i>
April	बैसाख <i>Baisākḥ</i>
May	जेठ <i>Jeth</i>
June	अशाढ़ <i>Akhārḥ</i> or असाढ़ <i>Asārḥ</i> ...
July	सावन <i>Sāwan</i> or सापोन <i>Sāon</i> ...
August	भादों <i>Bhādoñ</i>
Part of September	

Months.

Dark half (किंशुन पक्ष <i>kisun pakḥ</i>) and light half (सुकल पक्ष <i>sukl pakḥ</i>).				Asterisms, of which there are two and a quarter to each Hindu month.
Dark	...	...	...	३ of उत्तरा फगुनी <i>Utra Phaguni</i> .
Light	...	...	...	हस्त <i>Hast</i> or हथिया <i>Hathiga</i> .
				चित्रा <i>Chitra</i> .
Dark	...	...	...	सावी <i>Svāti</i> or सिवावी <i>Siwāti</i> .
Light	...	...	...	बिशाखा <i>Bisākha</i> .
Dark	...	...	...	अनुराधा <i>Anurāḍha</i> .
Light	...	...	...	जेष्ठ <i>Jeshtha</i> .
Dark	...	...	...	मूल <i>Mūl</i> .
Light	...	...	...	पूरुषा खाद <i>Purba Khārḥ</i> .
Dark	...	...	...	उत्तरा खाद <i>Utra Khārḥ</i> .
Light	...	...	...	सावन <i>Sāwan</i> .
Dark	...	...	...	धनिष्ठा <i>Dhanishtha</i> .
Light	...	...	...	सतभिषा <i>Satbhikha</i> .
Dark	...	...	...	पूरव भद्रपद <i>Pūrab Bhadrpad</i> .
Light	...	...	...	उत्तर भद्रपद <i>Uttar Bhadrpad</i> .
				रेवती <i>Reotī</i> .
Dark	...	...	...	अश्विनी <i>Aswini</i> or असनी <i>Asni</i> .
Light	...	...	...	भरणी <i>Bharni</i> .
Dark	...	...	...	क्रितिका <i>Krittika</i> .
Light	...	...	...	रोहिणी <i>Rohini</i> or रोहिनी <i>Rohini</i> .
Dark	...	...	...	मिर्गशिरा <i>Mirgsira</i> or मिर्गिडाह <i>Mirgidāh</i> .
Light	...	...	...	अरद्रा <i>Aradra</i> or अद्रा <i>Adra</i> .
				पुनर्वस <i>Punarbas</i> .
Dark	...	...	...	पुष्य <i>Pukḥ</i> or चिरैया <i>Chiraiya</i> .
Light	...	...	...	अश्लेषा <i>Asres</i> or असलेखा <i>Aslekha</i> .
Dark	...	...	...	मघा <i>Magha</i> .
Light	...	...	...	पूरव फगुनी <i>Purba Phaguni</i> .
				३ of उत्तरा फगुनी <i>Utra Phaguni</i> .

1083. The year current in Bihar is the *Fasli* year, which commences with the Hindu month of *Āśā*. The year is also popularly* divided into three seasons, viz. the hot (गरमी *garma*), the wet (बरखा *barkha*), and the cold (जड़ा *jāra*). The hot season commences in फागुन *Phāgun*, the wet in अखाढ़ *Akhāṛh*, and the cold in कतिक *Kātik*. The following rhymes, some of which will be found also in Carnegie's *Kachahri Technicalities*, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohini, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swati, which was very good for the crops, but now they end in Hathiya. So valuable is the rain of Swati that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary, is very bad.

मग्घा लगवे बग्घा, सिवाती लावस ताटी ।

कहतारी हाथी रानी, हम हूँ अवात बाटी ॥

Maggha lagāwe ghaggha, siwāti lāwas tāti,

Kahtāri Hāthi rāni, ham hūñ āwat bāti.

—Maggha brings rain-storms, Swāti brings a screen (i.e., rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु करार चैत चुक कितिक नट्ठहि तार ।

साती नट्ठहि माख तिल कहि गय डाक गोचार ॥

Phāgu kardī, chait chuk, kirttik natthahi tār,

Swāti natthahi mākh til, kahi gae Dak Goār.

* Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phāgun, *urid* is spoilt; if in the month of Chait, lemons;* if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dak, the Gowāla.

जौं बरसे बैसक्खा राज ।
एक धान में दोबर चाऊ ॥
Jauñ barse Baisakkha rāu,
Ek dhān meñ dobar chāu.

—If King Baisakh (April-May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चूए चौ ले चूए ।
जौं रोहिनी नाहिं कादो करे ॥
Krittika chūe chhau le mūe,
Jouñ Rohini nahiñ kado kare.

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *china* (*panicum frumentosum*): hence they say in Tirhut—

जब जनिहा खरचाक चीन ।
क्रित्तिका में तूं खोरख चीन ॥
Jab janiha kharchak hīn,
Krittika meñ tūñ boiha chin.

—If you find your stock of food becoming exhausted, sow *china* in *Krittika*.

मिरगसिरा तबय रोहिनि लबय खरहरा जाव बद्बुदाव ।
कहै डाक सुनु भिल्लरि कुत्ता भान न खाव ॥
Mirgsira tabay Rohini labay aradra jāy budbudāy
Kahai Dāk sunu Bhillari, kutta bhāt na khay.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dak, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

* चुक *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops : thus—

अदरा मँस जे बीए चाठी ।
 दुख के मार निकाले चाठी ॥
Adra māns je boe sāthi,
Dukh ke mār nikālā lāthi.

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे अदरा बस न बरसे निदान ।
 कहहिं दाक सुनु भिल्लरि भए किसान पिसान ॥
Ādi na barse aradra, hast na barse nidān,
Kahahiñ Dāk sunu Bhillari bhāe kiśān piśān.

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dāk, hear, O Bhillari, the cultivator is crushed.

And—

चरह बरसे अदरा उत्तरत बरसे बस ।
 कतेक राजा हाँड़े, रहे अनन्द गिरहस ॥
Charhat barse aradra, utrat barse hast,
Katek rāja dānre, rahe anand girhast.

—If it rain when Aradra commences and when Hathiya is ending, no matter how much rent may be demanded, the householder is still happy.

अदरा बरसे सब किछु हाँ ।
 एक जवांस पतर बिन भाँ ॥
Aradra barse sabh kichhu hān
Ek jawāns patr bin bhān.

—If Aradra rains everything grows (*lit. is*) : only one, the *jawās* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Akharh (June–July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, *जेकर बनस अखड़वा रे तेकर बारहो मास jekar banal akharwa re tekar bāraho māś*, —he whose fields are ready in *Akharh*, is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान ।

मग्घा असलेखा कादो धान ॥

Pukh punarbas boe dhān,

Maggha aslekha kādo sām.

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरदरा धान, पुनरबस पैसा ।

गेह, किसान, जे बोए चिरैया ॥

Aradra dhān, punarbas paisa.

Gel, kisān, je boe chiraiya.

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akharh (June-July) comes Sāwan or Sāon (July-August), to which the following rhymes apply:—

साखोन सुक्का सप्तमी बपि कै अग्रहिं भान ।

तौं बनि सेवा बरसे जौं जगि देव उठान ॥

Sāon sukla saptamī chhapi kai āgrahī bhān.

Tauñ lagi megha barse jauñ lagi deb ūthān.

—If on the morning of the seventh day of the bright half of Sāwan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Ūthān* (11th of the light half of Kātik, *i.e.* early in November).

साखोन सुक्का सप्तमी उन के लूकाहिं सूर ।

हाँको पिचा हर बारद बरसा गेह बड़ि दूर ॥

Sāon sukla saptamī, ug ke lūkahiñ sūr,

Hānko piya har barad, barkha gel bari dūr.

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साखोन सुक्का सप्तमी, उदे जौं देखे भान ।

तुम जाओ पिचा माँसवा हम जेवौं मुल्तान ॥

Sāon sukla saptamī, udai jōñ dekhe bhān,

Tum jāo piya Mālwa, ham jāiboñ Multān.

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country,) I am going to Multan, and you can go to Mālwa.

साधोन सुक्ला सप्तमी रैन होहि मसिधार ।
कह भदुर दुहु भदुरि परबत उपजब सार ॥

*Sāon sukla saptami, raini hoñhi masiyār,
Kah Bhaddar sunu Bhaddari, parbat upjay sār.*

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साधोन सुक्ला सप्तमी, जौ मरजे चाधी रात ।
तुम जाओ पिवा मालवा, हम जेवौ गुजरात ॥

*Sāon sukla saptami, jōñ garje ādhi rāt,
Tum jāo piya Mālwa, ham jaibon Gujrat.*

—If on the same date it thunders at midnight (there will be a drought), you must go to Mālwa and I to Gujrat.

करजे भौजे कंकरी, सिङ्ग गरजे जाट ।
कह भदुर दुहु भदुरि कुता भात न खाट ॥

*Karke bhinjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhāt na khāe.*

—“If in Cancer (Sāwan, July-August) the gravel is wet, and Leo (Bhādon, August-September) passes by with thunder,” saith Bhaddar, “hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it.”

साधोन पक्षवा भाइव पुरवा चाखिन बहे रैसान ।
कातिक कन्ना सिक्किओ न होवे कतब के रखव धान ॥

*Sāon pachhwa, Bhādab purwa, Āsin bahe isān,
Kātik, kanta, sikio na hōve katay ke rakhbah dhān?*

—If the west wind blow in Sāwan, the east in Bhādon, and the north-east in Āsin, and if there is so little wind in Katik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (i.e., you will have a bumper crop).

साधोन मास बहे पुरवेवा बैचव वरद कोनव गैया ।

Sāon mās bahai purvaiya, benchah barad kinah gaiya.

—If the east wind blow in Sāwan, sell your bullocks and buy cows (it will be no use trying to plough).

साधोनक पक्षवा दिन दुर चारि ।

चूल्हीक पावा उपजे चारि ॥

Sāonak pachhwa din dui chāri,

Chūlhiik pāwa upje sari.

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

साधोन पक्षेवा मदि मरे ।

भादों पुरवा पक्ष चढ़े ॥

Sāon pachhea mahi bhare,

Bhādoñ purwa pathal sare.

—If the west wind blow in Sāwan, the land will be flooded; and if the east wind blow in Bhādoñ, (it will rain so that) the very stones will melt.

जे न मरे अक्षरेवा मग्घा ।

फेर मरे अक्षरेवा मग्घा ॥

Je na bhare Asrekha Maggha,

Pher bhare Asrekha Maggha.

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādoñ (August–September) the following apply:—

South Munger—

• पुरवा रोपे पूर किचान ।

आधा बघरी आधा धान ॥

Purwa rope pūr kesān,

Ādha ghaghri ādha dhān.

—If a cultivator does not finish transplanting before Purwa (i.e. Purba Phaguni), half his crop will be paddy and half chaff.

जौ पुरवा पुरवेवा पावे । सुखले नदिवा नाचो बहावे ॥

Jauñ purwa purwaīya pāwe, sukhle nadiya nāo bahāwe.

—If the east wind blows in the asterism of Purwa (i.e. Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

Closely connected with this is the following :—

पुरवा पर जीँ पचवा बहे । बिहँसि राँड़ बात करे ॥
प्रह दोनों के रहे बिचार । ज बरसे ई करे भतार ॥

Purwa par jauñ pachhwa bahai, bihañsi raññr bāt karai,
Eh donoñ ke ihai bichār ù barsai i karai bhatār.

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा अहे, ओ बिधवा मुसुकाए ।
कहे दाक सुनु दाकिनि, ज बरसे ई जाए ॥

Titir pakh megha āre, o bidhwa musukāē.
Kahe Dāk sunu Dākini, ù barsē i jāē.

—“When the clouds fly like the wings of the partridge, and when a widow smiles,” saith Dak, “hear, O Dakini, the one is going to rain and the other to marry.”

सूक करे बदरी सनीचर रहे जाए ।
ऐसन बोले भदुरि बिन बरसे नहिँ जाए ॥
Sūk kare badri sanīchar rahe chhāē,
Aisan bole Bhaddari bin barsē nahiñ jāē.

—A cloudy sky on Friday and Saturday is a sure precursor of rain.

साखोन के पुरवा, भादों पछिमा जोर ।
बरवा बँचत खानी, जलत ऐस का खोर ॥
Sāon ke purwa, bhādoñ pachhima jor,
Bardha bencha sāmi, chala des ka or.

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādoñ.

The following is current in Tirhut :—

कुसी आमवास चौथी चान ।
अब की रोपवत चान किसान ॥
Kusi amāwas chauthi chān,
Ab kī ropā dhān kisān.

- After the *Kusi Amāwas* (the festival of the 15th Bhādon, on which Brāhmins dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādon, O cultivator! you neede not plant out paddy.

उतरा में जनि रोपड़ भैया ।
तीन धान होए तेरह पैया ॥

Utra meñ jani ropahu bhaiya,
Tin dhān hoe terah paiya.

- Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीनुक सियार ।
कि जरी बादर कि उपटार ॥

Rātuk kāga dīnuk siyār,
Ki jhari bādar ki upṭār.

- If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

बौआ बौआ बहे बत्तास ।
तब होआ बरसा के चास ॥

Aua bāua bahe batās,
Tab hola barkha ke ās.

- When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September–October) the following apply :—

हथिया बरसे तीन होत बा, सक्कर, साली, मास, ।
हथिया बरसे तीन जात बा, तील, कोदो, कपास ।

Hathiya barse tin hot bā, sakkar, sāli, mās,
Hathiya barse tin jāt bā, til, kodo, kapās.

- Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अदरा गेल तीन गेल, सन साठी कपास ।
हाथिया गेल सभ गेल, हाथिल पाखिल चास ॥

Adra gel tīni gel, san, sāṭhi, kapās;
Hathiya gel sabh gel, āgil pāchhīl chās.

- Want of rain in Aradra destroys three crops,—heinp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया बरिसे, चित्रा मेहराय ।
घर बैसे धनधा रिरिदाय (or अग्राय) ॥

Hathiya barise, chitra mehrāy,
Ghar baise dhanha riridyā (or agrāy).

- If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चित्रा बरसे माटी मारे ।
बागे भाद गेरई के कारे ॥

Chitra barse māti māre,
Āge bhāi gerui ke kare.

- Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा रार मुरार ।
आधा चित्रा जौ केरार ॥

Adha Chitra rāi murāi.
Ādha Chitra jau kerāi.

- In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Katik (October-November), the following apply:—

एको पानि जौ बरसे खाती ।
कुरमिन पहिरे सोना पाती ॥

Eko pāni jōi barse Swāti,
Kurmin pahire sona pāti.

- If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बैद बिद्धि ना होखे धान । बिना तुला नहिं फूटे धान ।

सुख सुखराती देव उठान । तकरे बरहै करार नेमान ॥

तकरे बरहै खेत बरिधान । तकरे बरहै कोठिए धान ॥

Bed biḍḍi na hokhe ān, bina Tula nahiñ phūtai dhān,

Sukh sukhraṭi deb ūthān, takrai barhai karah nemān,

Takrai barhai khet kharihān, takrai barhai kothie dhān.

- What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e.* *Libra* = *Katik* = October–November). From the festival of the *Sukhrāti* (*i.e.* the *Diwālī*) to the *Deb Uihan* (11th of the light half of *Katik*) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

जप के उगने तो क्या भये, निरमल रैनि करण ।

कीये जल देखिहा सगरा, कामिनि कूप भरण ॥

Chhap ke ugai to kya bhaye, nirmal raini karant,

Kiye jal dekhika sagra, kāmīni kūp bharant.

- It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्ध, (or रातुक चकमक) दिन केँ क्या ।

कहाँ पाव केँ बरखा जवा ॥

Rāt nibaddar (or rātuk chakmak), din keñ chhaya,

Kaheñ Ghāgh je barkha gaya.

- If you see a cloudless night and a cloudy day, be sure, says Ghāgh, that the rains are at an end.

बोली लुखरी, फूले कास ।

अब नारों बरखा केँ कास ॥

Boli lukhri, phūle kās,

Ab nāhiñ barkha ke ās.

- The barking of the fox and the flowering of *kās* grass are signs of the end of the rains.

अगे अगस्त बन फूले कास ।

अब नारों बरखा केँ कास ॥

Uge agast ban phūle kās,

Ab nāhiñ barkha ke ās.

- The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

काँसी कुसी चौठ के चाव ।

चाव का रोपवठ चाव किसान ॥

Kānsi kūsī chauth ke chān,

Ab ka ropba dhān kīśan.

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped) ?

1092. The following refer to the dry season :—

अगहन दोबर, पूस चौदा ।

माघ सवार, फागुन बरसे घर डू के जाए,

Aghan dobar, Pūs dyaurha,

Māgh sawāī, Phāgun barse gharhu ke jāī.

—If it rains in Aghan, you will get double an average crop; if in Pūs, one and a half; if in Māgh, one and a quarter: but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे जेव,

धन बी राजा धन बी देस ॥

Aghan je barse megh,

Dhan o rāja dhan o des.

—Happy are the king and people when it rains in Aghan.

पानी बरसे चाचा पूस ।

चाचा गेहूँ चाचा धुस ॥

Pāni barse adha Pūs,

Adha gehūñ adha bhūs.

—Rain in the middle of the month of Pūs (i.e. early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़, ।

पहिवा पानी भर गेहूँ साड़ ।

चाव कहेँ जल बोवोँ जोमी ।

झूषोँ काँ पानी धोरहेँ धोबी ॥

Māgh ke garmi, Jeth ke jār,

Pahila pāni bhar gehūñ tār,

Ghāgh kahen ham hobauñ jogi,

Kūān kā pāni dhoihen dhobi.

—Heat in Māgh (January–February), cold in Jeth (May–June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghagh, and the washermen will wash with well-water.

जेठ के पड़ेवा भादों के जला ।

भादों के पड़ेवा माघ के पचा ॥

Chait ke pachhea, Bhadoñ ke jalla,

Bhadoñ ke pachhea, Māgh ke palla.

—The west wind in Chait (March–April) means rain in Bhadoñ (August–September), and the west wind in Bhadoñ means frost in Māgh (January–February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lal, in his tale of the famine, says as follows:—

June 1873.—ROHNI is the first asterism of the rainy season; but, as it came, it departed without rain.

Rainfall in Tirbut about
4 inches.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about 6½ inches,
of which 4 inches were
in the second week and 1½
inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKH saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the seedlings as did rise.

Rainfall about 4½
inches.

MAGHA was as poor as a beggar.

September.—PURBA PHAGUNI gave no proof of his existence by rain.

Rainfall about 4 inches.

UTRA PHAGUNI did not give even a drop to swear by.

October.—HATHIYA was like an elephant (*hathi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

November.—SWATI was put to public disgrace.

Rainfall nil.

DIVISION VII.

CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as *मवेशी* *maveshi*, *मास* *māl*, or *मास मास* *māl jāk*. Other names are *चौवा* *chaua* north of the Ganges, *धूर* *dhūr* in Patna and Gaya, and *बरघा* *bardha* in South-West Shahabad. A head of cattle is *रास* *rās*, and in Patna and Gaya also *धूर* *dhūr*. Horned cattle, exclusive of buffaloes, are *गोरू* *goru* or *गाय गोरू* *gāy goru*; also *धूर दंगर* *dhūr dāngar* in Patna and Gaya. In Sāran *दंगर* *dāngar* means cattle worn out from old age. In North-East Tirhut they are called *लाल* *lāl*. A worn-out, useless cow or buffalo is said to be *तुताह* *tutāh* or *तूट गैल* *tūt gail* north of the Ganges, or in North-West Tirhut *बेहवाल* *behwāl*. In Patna the term is *थौसा* *thaunsa*, in Shahabad *थासल* *thahusal* or *थौसल* *thausal*, in Gaya *नकादर* *nakādar*, and in South Bhagalpur *उठानो* *uthāno*. Dead cattle are *दंगर* *dāngar* in Shahabad and *मरी* *marī* in East Bihār.

CHAPTER II.—BULLS.

1095. A bull is *संरह* *sānrh* when branded with sacrificial marks and let go, and *धाकर* *dhākar* when not so branded. *चौभर* *chaubhar* (Patna and Gaya) or *धकरचौह* *dhakarchhoh* is an imperfectly castrated bull, and *बिन्दांमो* *binbāmo* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is *बरघ* *baradh*, also in Patna, North-West Tirhut, and in Shahabad optionally *बरद* or *बरद* *barad*. To the west it is also called *बैल* *bail*, and in Gaya *धूर* *dhūr* or *पैरा* *paira*. Plough-bullocks are called *हराथी* *harāthī* to the east. The pair are called *जोड़ा* *jorā*. In a team of three bullocks the wheelers are called *धूरी* *dhūri*

or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बीर *binr* or बिंरिया *binriya* to the west, and जिही *jhitti* or नाटा *nda* to the east.

1097. A yoke of well-bullocks is called मोठहा बरब *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nata* or कोलुहा बैल *kolhua bail*. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तैधुरा *tedhura* or (in East Tirhut) तैधरी *tedhri*, or in Patna टेपटा *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौबर *chaukhar* or चौबरिया *chaukhariya* or चरबराचा *charbardha*, or in South-West Tirhut फेरवार *phervār*. In the case of ploughing, the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following :—

A bullock unbroken to work is अदारी *adāri*, also अदर *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *audār*, in South Munger अबौ *abon*. One that sits down at work is परवा *parua* to the west, and north of the Ganges कोहि *korhi*.* In South-West Shahabad he is गरिबर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मन्कोही *mankorhi*. A vicious bullock is मरकाह *markhāh*, also मरकाहा *markhanda* in Patna, मरकाहो *markhanno* in East Bhagalpur, and मरखन *markhan* in Gaya. In South-West Shahabad the words मरकाहा *markaha* and लतहा *latha* are used. A shying bullock is फेफरियाह *phephriyāh* to the north and west, and चिहकार *chihukār* or हरकाह *harkāh* north of the Ganges generally. In South-West Shahabad he is बँदिया *bandiya*, in the rest of the district मन्जार *manjhār*, in Patna and Gaya मरकाहा *bharkāha*, and to the south-east हरकाहा *harkāha*. To butt is ऊर पेटल *hur petal* in the west and मारब *mārab* in Tirhut. In Patna and the east it is धूस मारब *dhūs mārab*, and to the south-east धूस मारब *dhūs mārab* or धूसा मारब *dhūsa mārab*. In Gaya it is दुसियाग्र *dhusiyāḡ*, and such a bullock is दुसमार *dhusmār* or दुसियाहा *dhusiyāha*. To break in cattle is तेवारे जोतब *tewāre jotab* to the west. In Tirhut it is पाट लग्राब or जोतब *pāt lagāḡ* or *jotab*. In East Tirhut it is पाट गुमाग्र *pāṭ ghumāḡ*, and in Gaya पीरी में जोतब *pīri meñ jotab*. In Shahabad निकासल *nikāsal*, in Patna लचनराग्र

* Compare the proverb कोहि बरब के फेफि बहुत *korhi barād keñ phephari bahut*,— it is the lazy bullock that snorts and shies:

daghrāḍb, in Gaya दहराग्र *dahrāḍb*, in South Munger मोहराग्र *gohrāḍb*, and in South Bhagalpur चटियाग्र *chhatiyāḍb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is ननकिरवा *nankirwa*, नाटा *nāta*, or नटवा *natwa*. A dwarf bullock is गैया *gaina*.

1100. A bullock whose horns project in front is बोंबा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also बोंपा *ghompa* in East Tirhut. In Shahabad it is बोंचवा *ghonchwa*, in Gaya बोंगर *ghonghar*, in Patna also बोंगरा *ghongra*, and in South Munger बोंगरा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगपताली *saragpatāli* (literally pointing to heaven and hell) or सरङ्गपताली *sarangpatāli*. He is also called डेब *deb* in Champaran and West Tirhut, कंसदुरी *kansāsuri* in South-West Shahabad, पताल सिंही *patāl singhi* to the south-east.

1102. A bullock whose horns join in the centre is गोसिङ्गी *gausinghi* in South-West Tirhut, and सिंगजूटा *singjutta* or सिंगजूटल *singjūtal* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मेन *main*.

1104. A bullock whose horns are curled like a ram's is भेंडवा *bheṛwa*, भेंड *bheṛ*, or मेंडवा *mendhwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चतरा *chatra* when they are small and flat. When they are large, he is called फाथा *phathāh* or फतरा *phatha*. In North-East Tirhut he is फरकभाड़ा *pharakjhāra*.

1106. A bullock with stunted horns is मुठरा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाळ *muthāl* or मुठल *muthail*, and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुँडेड़ा *munrera* in Saran, मुछा *bhunda* in Champaran, भूँड़ा *bhūnra* or भुँडवा *bhunrwa* in Shahabad, मूँड़ा *mūnra* in North-East Tirhut, and मुछा *munda* in Gaya and the rest of Tirhut, मुकुन्दा *murla* in South-East Tirhut, Patna, and South Munger, and मूड़ा *mūra* in South Bhagalpur. Other names are दुँडिया *duṇṛiya* in South-West Shahabad and ठूठा *thātha* in South-East Bihar.

1108. A bullock with only one horn is *एकसिङ्गा eksingha* or *सिङ्गहटा singhtutta*.

1109. When a bullock has a broken tail he is called *बाँदा bānr* or *बाँदा bānra* north of the Ganges and to the south-west, also *बाँदा bānra* in East Tirhut and the south-east. In Gaya and Champāran he is *बन्दा banda*, and in Patna *लन्धा landha* or *बन्धा bandha*. In South Munger he is *लान्धा lānrha*. The opposite to this is *पोंछनाला ponchhwāla*.

1110. A bullock with its ears covered with long hair is *जबरा jābar* to the east and *जबहरा jhabhra* to the west. One with crooked eye-brows is *भौंसाँ डेर bhauṣāṅ ter* or *भौंसाँ डेर bhauṣāṅ der*, also in South Munger *भौंसाँ डेर bhāṣwāṅ dera*.

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as *जटवा jataha* or *बसवा basaha*. Other local names are *जठवावा jathāwa* in Shahabad and *जठो jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A *छेरवा chherua* or *बधिया badhiya* is a castrated animal, as distinguished from the *साँढ़ sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the *तिरसूल tirsūl* or trident and the *चक्र chakkar* or discus.

1113. The following rules for selecting cattle are current throughout Bihar:—

बैल बेसाँहे चाललह कान । बैल बेसाँहि दू दू दान ।
 काह कसौटी साँधोर बाँ । देखाहि किनिह मति बाँ ।
 जब देखिह रूपधौर । ठाका चारि दीह उपरौड़ ।
 जब देखिह मैना । तब प्रदि पार सँ करिह बैना ।
 जब देखिह बैरिया गोख । उठ बैठ कै करिह मोख ।
 जब देखिह करियावा कान । कैला मोला देखह जह दान ।

Bail besāhai chalalah kant, bail besahiha dū dū dant,
Kāchh kasauti sāñor bān, i chhāri kiniha mati ān.
Jab dekhiha rūpadhaur, tāka chāri dīha uparaur,
Jab dekhiha maina, tab ehī pār san kariha baina.
Jab dekhiha bairiya gol, uth baith kai kariha mol,
Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, i.e., it is sure to be a good one). If you see one with a red head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks:—

सरग पताली नीँचाँ डेर ।

अपन खाव, परोसिया डेर ॥

Sarag patāli bhauñāñ ter,

Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye-brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is नौ *gau* or गाव *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौठ गाव *pahiloṭh* or *pahilaunth gāy*. Sometimes these words are spelt with *t* instead of with *th*. A cow or buffalo within six months after calving is डेन *dhen* generally. In North-East Tirhut it is डेइन *dheün* or डेहु *dhenū*, in Patna and the south-east डेनु *dhenū*, and it is also डेनु *dhenū* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेना *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिवा *purāhiya* north of the Ganges. A cow that breeds when five years old is पचाड़ *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi*, in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *pōraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

1115. To be covered by a bull is बरन्धिवापन *bardhiyāeb* or परिवापन *pariyāeb*, and also south of the Ganges बरन्दापन *bardāeb*. Another general term is पाल खापन *pāl khāeb*. To copulate (of animals) is बाहन *bāhab*, also in North-East Tirhut ओहापन *ohāeb*. In regard to buffaloes, भैंसापन *bhainsāeb* may also be used, and of a goat चहागरापन *chhagrapn* to the west.

1116. A cow in calf is बरदाप्रक *bardāṭ* or गभिनि *gābhini*. In South Bhagalpur she is फरकी *pharkī*. The act of calving is बिबान *biyān* or बिबाना *biyāna*. South of the Ganges जोल देब *jhol deb* is to give birth to a number of young, e.g. in South-West Shahabad a man was heard saying हमार चेरी दु जोल बच्चा दिहलस ईस *hamār chheri du jhol bachcha dihlas ha*,—my goat has dropped kids on two occasions.

1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri*.^{*} One which gives milk for one and a half years is देवद *dewarh*, or in North-East Tirhut बरकु *barkhu*. A cow or buffalo that has gone five months in calf, or that has given milk for five months, is सखरोस *sakhros* north of the Ganges, and also पुरहिवा *purāhiya* in North-East Tirhut. One that gives little milk is चोही *chonhi* or चौड़ *chonrh*, also चोरनी *chorni*, and in Tirhut चौड़ *dhonchh*. In Shahabad it is नठहर *nathāhar*, and in South Bhagalpur चौड़ *chaunr*. A cow that kicks at the time of milking is रक्कड़ *karkat*, or in Tirhut लथराह *lathrah*.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेरु *leru*. A male calf is बाछा *bāchha*, बछ्वा *bachhwa*, or बछ्हु *bachhru*, and a female calf बाछी *bāchhi* or बछ्वा *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant*, and elsewhere दोदन्त *dodant* or दोदन्ता *dodanta*. In West Tirhut it is दोक बेक *dokk bail*. When it has not yet got its true teeth it is called उदन्त *udant*, or to the east अदन्त *adant*. ओसर *osar*, or to the west कलोर *kalar*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटारन *phetañ*, and in South Bhagalpur अंकरिया *ankariya*. In South-East Tirhut जैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word मौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक मौल *ek taul* or एक साल के मौल *ek sāl ke taul*, one year full-grown; दू मौल *du taul*, two years full-grown; and so on, the counting commencing from

^{*} Cf. the proverb बाहो तें किछ पावै रहिए कइए बेन; जाव खात चुचकार तें सहव हवारि घेन *jāhi teñ kichhu pāvai, sahiai karui bain; lāt khāt chuchukār teñ sahat dudhāri dhen*,—from whomsoever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called चडाँत *chhadant*. It is also called चडाकु *chhakkar*, चडाकु *chhakra* (male), or चडाकु *chhakri* (female). Such calves are not appreciated, as in the proverb मुल बरदा चडाकु *mul barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is सतदर *satdar* or सतधर *satdhar* to the west, and सतर *sattar* elsewhere south of the Ganges, except South Bhagalpur, where it is सततर *satattar*. In West Tirhut it is सतदन्ता *satdanta*. A calf with eight teeth is पूरा *pūra*, i.e. full-grown, or चडैल *adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called तोरिया *toriya*, or in South-East Tirhut घसतुरिया *ghasturiya*. In South Bhagalpur it is called तोरियान *toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is सेल *selh* or सेली *selhi*; and to do this is दानवाल *dānwal* in the north-west and सेल *selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called लगवान *lagāwan* north of the Ganges. In South-West Shahabad it is called खलितारी *khaklitari*, in the rest of the district मौर *maur*, in Patna कर्ची *karchi*, and in Gaya कर्मी चूरी *karti māri*. The kind of food given to cows when they calve is पखेव *pakheo* to the west and in Patna; also पखेवा *pakhewa* in South Munger. In North-West Tirhut it is चोहाट *chohāt* or चुहाड़ *chuhār*, and in North-East Tirhut चोहैर *chohair*. In South-East Tirhut it is महैला *mahela*, and generally मसाला *masāla*. In Gaya it is पुसठै *pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is भैंसा *bhainsa*, also महिसा *mahisa* in East Tirhut. A female buffalo is भैंस *bhains* or भैंसी *bhainsi*; also महै *bhaih* north of the Ganges, and महिस *mahis* or महिसी *mahisi* in East Tirhut. A buffalo calf is पड़रू *parru* or कड़रू *karru*. A male buffalo calf is पाड़ा *pāra* or काड़ा *kāra*, and a female one पाड़ी *pāri* or काड़ी *kāri*. A well-known proverb is खेत महिसी चर, पड़रूहिं मार *khet mahisi char, parruhiñ mār*,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real

oulpriests get off. In Patna and the south-west लोचर *lochār* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, i.e. three years old, is पच *pas*.

CHAPTER VII.—GOATS.

1121. A goat is चेर *chher* or बकर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकरा *bakra*, खससी *khassi*, or खँससी *khañssi*. Other terms are चानर *chhāgar* or बोकड़ा *bokra* (North-East Tirhut), बोनू *botu* (Patna) or बोनी *boto* (South-East Bihār), बीरडू *biyar* (South-West Shahabad), and बिचरन *biahān* (rest of that district). A she-goat is बकरी *bakri* or चेरी *chheri*, also चनरी *chhagri* to the east. A castrated goat is specially खससी *khassi* or खँससी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is चेरवा *chherua*.

1122. A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेसन्ना *memna*, and a female पाठी *pāthi*, पठिया *pathiya*, or मेसन्नी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खससी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेंडू *bheñr*. A ram is भेंड़ा *bheñra* or (in South Bhagalpur) भेंडो *bheñro*, and a ewe भेंडी *bheñri*. A lamb is भेंडिक *bheñrik* *bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेसन्ना *memna* is also used in South-East Tirhut.

1124. A flock of sheep or goats is जुड *jhund* or जूँडू *jhūnr*; also जेरू *jer* in East Tirhut, हेरू *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लेँहरू *leñhar*, and of about one hundred बाग *bāg*. गहँडू *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरहो *kharuho*, and in South Munger सहेर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सुगर *sūgar* or सूअर *sūar*, also धोका *dhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौन *bad kaum*, or in North Tirhut and Patna बद कौन *bad khom* (i.e., 'low caste'). Other similar names are बराम *harām* in Gaya, and बद मोहरी *bad mohri*. A young pig is पाडर *pāhur* to the east, also (male) डहरा *dahra* north of the Ganges and in Gaya, टहरा *tahra* in Shahabad, चौना *chhauna* in Patna and the west, and चावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or चहरी *chhai* north of the Ganges, and कुम्भी *kumbhi* in Gaya. A full-grown boar is पट्टा *pattha* or पट्टरा *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोमार *khobhār*, or to the west खोमारि *khobhāri*. In South-West Shahabad it is also खोवार *khobār*, in South-East Bihār it is खमार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horse is घोड़ा or घोरा *ghora*, and a mare घोड़ी or घोरी *ghori*. A common term for both is घोड़ or घोर *ghor*. South of the Ganges and in Saran another word for a horse or mare is चरवा *charwa*. A pony is टट्टू *tattu*, and a pony mare टट्टुआनी *tatuāni*, and also in Patna and Gaya मदिवान *madiyān*. A foal is बछेड़ा *bachhera*, and a filly बछेड़ी *bachheri*.

1127. To own a horse is a great piece of display according to Bihār ideas, as in the proverb देह गोट घोड़ी, नौ गोट पौन *derh got ghori, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (i.e. two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदगा *gadha*, a she-ass is गदही *gadhi*, and an ass's foal गदगा के बच्चा *gadha ke bachcha*, or (in East Bihār and Shahabad) चौनी *chhauni*. An ass-driver is गदधेड़ी *gadheñri*. A mule is खचड़ *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is हाथी *hāthi*, a male elephant is हात्ता *hattha*, and a she-elephant हाथिनी *hathini*, हाथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोड़ी *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्टा *pattha*.

1130. Elephants are tied up with a front foot-chain, which is *बेरी beri* or *पेकर paikar*, and also in South-East Tirhut *चुहना chhanua*. Its hind legs are chained with chains called *दग्गी daggi* or *नङ्गर nangar*, and also with a wooden hobble, called *कठबन्धन kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is *ऊँट ant*, also among Musalmans *शुतुर shutur*. Its young is called *बोता bota* in North-East Tirhut. Its nose-ring is *नकेल nakel*. *कठरा kathra* or *काठी kathi* is its wooden saddle, also called *पलान palān* in North-East Tirhut; and *गदेला gadela* or *गद्दी yaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally *हेरा जाय herā jāē*; also in Saran *बूला जाय bhāla jāil*. Other terms are *अनेर aner* (or *अनेरवा anerwa*) *जाय jāē* in North-East Tirhut, *बहकल bahkal* or *भौरियाय bhonriyāēl* in Shahabad, and *बहत जाय bahat jāē* in Patna and Gaya. *बथान bathān*, and also in North-East Tirhut *गोवास goās*, is a cattle enclosure. Other words are *घेरा ghera*, *डाठ dhāth*, and *डाठा dhātha*. *लम्बाय lambhāy*, *लाम्बाय lāmhab*, or *लाम्बाय lāmhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is *चरक charak* or *चरका charka*, with a variant *चरको charko* in South Bhagalpur. In Gaya it is *रुपाधौ rūpādhau*, and elsewhere also *रुपधर rūpdhar* or *रुपधौर rūpdhaur*. Another word is *चमुरा chamura* in North-West Tirhut.

1134. *Grey of various shades*.—*धवर dhawar*, *धौर dhaur*, or in Shahabad *दावर dhāwar*, is a light grey. *सोकन sokan* is a dark grey, *कैल kail* or *कैला kaila* is a yellowish grey or cream-colour, and *सिलेबा sileba* or *सिलेबी silebe*, reddish grey. *सामर sāmwar* or *सौरा saunra* is a black grey. *कसौटी kasauti* and *काच kachh* are shades of grey.

1135. *Red*.—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुरगोलो *dhurgolo* is another shade of red in South Bhagalpur. महगोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is महार *mahuar*, and in South Munger महलखा *mahulakha*.

1136. *Yellow*.—This is पीर *piar* or पिरा *piara*. गहुमन *gahuman* or गोहुमन *gohuman* is wheat-coloured.

1137. *Black*.—This is कारी *kāri*, करिया *kariya*, करियवा *kariyawa*, or (South Bhagalpur) करवा *karua*.

1138. A spotted cow is कंस *kāns*, a brindle one बगधला *bagchhalla* (tiger-skinned), लाल बगधला *lāl bagchhalla* being a red brindle and सुफेद बगधला *suphed bagchhalla* a white brindle. कर्कन्धा *karkandha* is one black on the shoulders. In Shahabad this is called करिकन्धा *karikandha*. हुल्दार *guldār* is a spotted cow, and पाँच कलियान *pāñch kaliyān* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khāl*, or चरवा *charsa*. गौका *gaukha* is raw cow's leather. It is also called गोईटा *goita* north of the Ganges. भैंसीटा *bhainsauta* or (in South Bhagalpur) भैंसीठा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलड़ी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फाँकी *phānki*. The hides of cattle which have died a natural death are मुरदारी *murdāri* or मुरदार *murdār*, and those of killed cattle हलाही *halāhi*. साबर *sābar* is tanned deer skin. A depôt for hides is चरवा के गोदाम *charsa ke godām*. In South Munger चरवा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champaran, मनहार *manhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhana* in South-West Tirhut.

1141. Another name in Shahabad is *गुरदवाण gurdawān*, and in Patna *खूंट khūnt*. Flaying and cleaning is *कमीना kamina* or *कमावा kamāna*. A butcher is *कसाई kasāi*, but a goat-butcher is *बकरकसावा bakar kasāb*, and a चिक *chik** or चौक *chik* kills both goats and sheep. The large knife used by them is *बोगदा bogda*, and also north of the Ganges *दबिया dabiya*. The block is *डेहा theha*, *कुन्दा kunda*, or *कुन्दी kundi*. In South-West Shahabad it is *खोर khor*, and in South Bhagalpur it is *परकटो parkattho*. The string used for hanging up the animal to be flayed is *लोकना lokana*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is *जाह कसेया खूंट jāh kasaiya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is *पगुरी (or पागुर) करव paguri (or pāgur) karab* north of the Ganges and in Shahabad. South of the Ganges generally it is *पघुराप्रव paghurāḍb* or *पघुरी करव paghuri karab*. Local names are *पाज करव pāj karab* in Tirhut, *कोरी करव kori karab* or *कौरी करव kauri karab* in Patna and Gaya, and *गलठे करव galthai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the *जनेरा janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as *कुट्टी kutti* or *कुटिया kutiya*. In South Bhagalpur it is *कुट्टरी kutri*, and in Patna *कट्टा katta*. The fodder for stall-fed cattle is *गवन gawat* north of the Ganges. Other names are *लेहना lehna*—current in Shahabad, *गौन gaut* in Gaya, and *गौतगा gautha* in Patna. A general word for fodder is *चारा chāra*, or in North-East Tirhut *चरी chari*. *गजराउटी gajrauti* or (in Gaya) *गजराउडा*

* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

बिप्र दहलवा, चौक धन, ओ बेटिन के बाढ़ ।

अरु से धन न बटे, तो करी बदन से राढ़ ॥

Bipra tahalua, chik dhan, o betin ke bāḍh.

Ekṣu se dhan na gate, to kari baran serār.

—If you cannot get rid of your wealth by having a Brāhman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (गजर *gājar*) given to cattle. The chopped up sugar-cane tops (गेंड़ *genr*) given to cattle as fodder are called चगेंड़ *ageār*, &c., as described in § 1012. चानौ *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानौ *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानौ पानौ करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देब *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूसा *bhūnsa* (in Patna and Gaya) and हुसा *bhussa*. The net full of chaff is जाला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाड़ *kapāṭi*. The refuse grass, &c., which cattle leave behind is लथर *lather* to the west, निघास *nighās* to the north-east, and गोथार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोरुचारी *gorthāro* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikaniya* or अल्पजिया *alpajija* in South-East Tirhut and गवतखोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नखसोंह *naksandh*, in South Munger चिकनकौर *chikankaur*, and in South Bhagalpur चिकनजिबो *chikanjibho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परगनी *parti*. Special names are, however, रखात *rakhāt* north of the Ganges and रखांत *rakhānt* (South Munger). Other names are चिरागाह *chirāgāh* in Saran, Patna, and South Munger, चरांत *charānt* or बाध *bādḥ* in Gaya, and अरार *arār* Shahabad. A cattle-yard is बाथान *bathān* or बाथानी *bathāni*. The field in which cows are fed is in South-West Shahabad चराड़ *charāṭi*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाध *bādḥ*, in Patna बाहरसी *baharsī*, and in South Bhagalpur बहियार *bahiyaṛ* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छहुथा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्जा *ujja* in South Munger, and उजरा *ujra* in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरान *gherān* or घेरानी *gherāni* to the north-west. In Tirhut it is बारी *bāri* or बेड़ *berh*. South of the Ganges it is घोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and चापा *chhāpa* in South Munger. In Champaran हिरांत *hirānt* is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.



1149. These are of two kinds:—

- (1) Those paid to the owner of the land.
- (2) Those paid to the herdsman.

1150. A cowherd is called ग्वार *gwār*, गोचार *goār*, अहीर *ahīr*, चरवाहा *charwāh* or चरवाहा *charwāha*, and गोरखिया *gorkhiya*. A tender of cows is in North-East Tirhut गैवाह *gaiwāh*. A shepherd is गढ़ैरी *garehri* or भैरिहार *bheñrihar*. South of the Ganges the latter also takes the form भैरिहार *bheñrihār* or भैरिहारा *bheñrihāra*. A local name is भैरिधुरै *bheñrdhurai* in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खर्चारी *kharchari* or खर्चारा *kharcharāi* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बर्दिह *bardiya*. In Tirhut, Patna, and the east are noted कास चरार *kās charāi*, देना *dena*, भैसोधा *bhainsondha*, and बर्दाना *bardāna*. In the south-east the word is देना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle.

1152. (2) Those paid to the herdsman are चरवाही *charwāhi* or चरार *charāi*. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गोघार *gausār* or गोघाता *gausāla*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दारखोल *darkhol* in South-West Shahabad, and दोगाह *dogah* in Patna and Gaya. सार *sār* is also used to the west. बरघरा *barghara*, or in Gaya बाघरघरा *baharghara*, is a cattle-shed. In

Champan a breeding-shed for cattle is called गारी *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लेंह *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनियाएल *bathniyāēl*. In North-West Tirhut it is लेंहियाएल *leñrhiyāēl*. A cattle enclosure is पाखा *pāḡha* in the north-west and पखानी *palāni* in Tirhut. In Shahabad it is अरार *arār*. A local name in North-East Tirhut is डहा *dhattha*, which becomes डाढ *dhāth* in West Tirhut. A general word is बथान *bathān*. In Patna अरान *arān*, and in Gaya अरा *ara*, is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौदार *maudr*. The song sung by cowherds while herding is called बिरन्हा *birha*, or (in South Munger) महरार *mahrāi*. Another similar song, but sung to a different air, is चान्चर *chānchar*. लोरकार *lorkāi* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोड़ियारो *loriyāro*. The man who dances is called नहुवा *natua* or नेहुवा *netua*.

1155. In Gaya चेहवा *chelwa*, in West Tirhut चहा *chalha*, and in Saran चाहा *chālha*, is a knife used by milkmen. The brand for branding cattle is सटी *sāti*.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरहा *pherha* north of the Ganges, and in South Bhagalpur फेरबैक *pherbaik*. In South-West Shahabad they are हरिहा *hariha*, in Patna लेंह्रियाला *lenhriwāla*, in South Munger गेंह्रियाला *genhriwāla*, and elsewhere हारवाला *hārwāla*.

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. Milk is दूध *dūdh*. Cow's milk is गब *gabya* or गोरस *goras*. To milk an animal is दूह *dūhab* or लगान *lagāēb*. A cow that gives milk is लगनर *laghar* or लगवान *lagwān*, as opposed to नाठा *nātha* or अनाठा *anātha*, which is one that does not; one that milks plentifully is दुधारि *dudhāri*.*

* Cf. § 1117. Another proverb is दुधारि गाय के दू कादो मत्ता *dudhāri gāy ke dū kādō bhala*,—even two kicks from a good milker are to be valued.

1158. When the milk of a cow or buffalo runs dry, the word used is बिखुख *bisukhab*. Local words are ठाँठ चोप *thāñṭh koṭh* (South-East Tirhut), बिखुख *bisukhab* in Patna and South-East Tirhut, चुखुख *chukhab* in Shahabad, and थमरा *thamra* in the south-west of that district. The milk of a cow for six months after calving is डेन (or south of the Ganges डेन) के दूध *dhen ke dūdh*. After that it is बकेन के दूध *baken ke dūdh*.

1159. The unsophisticated Bihar villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb गाय गोदरे मिलाप, डेऊँ पाणि दुवाप, *gāy goḍrē milāp, thehuneñ pāni dukāb*—the cow and the milkman are confederates, for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. Clarified butter is घू *ghyu*. Sometimes the Hindi word घी *ghī* is used. The word is sometimes spelt चीव *ghīw*. Local names are नेन *neun* in West Tirhut, चिकना *chikna* in Gaya, नैनु *nainu* or लेन *lain* in Shahabad, and नेनू *nenu* in the east. Fresh clarified butter is अहीर के घू *ahir ke ghyu*, or in South Bhagalpur गिरावू घू *girastu ghyu*; and that stored for a time in leather vessels कुपी के घू *kuppi ke ghyu* or गेहा के घू *gelha ke ghyu*. South of the Ganges it is also called दक्खिनाघा घू *dakkhināgha ghyu*.

1161. The sediment which settles in making clarified butter is मथियार *mathiyar*, माठ *māth*, or माठा *mātha* north of the Ganges. South of it it is लेनू *lainu* in South-West Shahabad, मथगर *mathgar* in the rest of that district, मठाघा *mathāgha* in Gaya, and मठाही *mathāhī* in Patna. The refuse left in boiling it down is दाही *dārhi*; also मथिया *mahiya* in North-West Tirhut, and घोर *ghor* in Tirhut generally. Other names are फाड़न *phāran* and महरन *mahrān* in Shahabad, and कोरौनी *korāuni*, used in the same place and in South Munger; खंखोड़ी *khankhori* in the rest of Shahabad, and खुरचनी *khurchani* in Patna.

1162. Tyre or curdled milk is दही or दहि *dahi*. It should be noted that this word is feminine, though grammarians say it is

masouline.* Another name current in West Tirhut is सजुर *sajus*. The old curds put in to curdle milk are जोरन *joran*. Tyre is a luxury, hence the proverb घर दही, बगरो दही *ghar dahi, bahro dahi*,—only he who eats tyre at home gets it abroad.

1163. *Curdled milk* is जमाव दही *jamāo dahi* or सजाव दही *sajdo dahi*. Other names are सँची *sānchi* to the east, सज्जा *sojwa* in North-East Tirhut, मिथुर *mithur* in South-East Tirhut, and जमुर *jamui* in Gaya. The cream of this is called चाल्ही *chhālhi*, a local variant being चाली *chālī* in Patna. In South-West Shahabad it is सारी *sārhi*. When this is taken off, the remainder is called कटुर दही *katui dahi* or चककटुर *chhalkatui*. In Shahabad it is also called चिहुरी *chhinui*, and another name north of the Ganges is चिहुरी *chhinui*. Another variety of curds, from which the whey has been expressed or boiled, is called चेना *chhena*. It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk*, is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa*, and in Gaya डाकर *dhakar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुसा *kāmdhenusa* or फेनुसागर *dhenudagar* north of the Ganges, also खासर *khāsar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेनुसाप्रल *phenhāel* or पेनुसाप्रल *penhāel*.

1165. *Cream* is मलार *malāi* or बलार *balāi*, and skim-milk पसावन *pasāwan* or (in East Tirhut) चहुसा दूध *chhanua dūdh*.

1166. *Butter* before clarification is नेन *neün* north of the Ganges, and also नेन *nen* in North-East Tirhut. South of the Ganges it is लेनू *lainu* to the west, चिकना *chikna* and मक्कन *makkhan* in Patna and Gaya, and नेनू *nenu* there and in the south-east. Butter-milk is मठा *mattha*, माठा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also चॉच *chhānchh*. A well-known proverb about butter-milk is दूधक जारें मठा धुकि पीवे *dūdhak jareñ mattha phāki pibe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it, i.e., a burnt child dreads the fire.

1167. खीसा *khoä* is milk boiled down till it is thick.

* E.g., in Manbodh's Haribans, VII, 48, एकसो दहि नहिं जेब पाववाहि, *ekso dahi nahiñ lel adhalāhi*,—they did not take a single bad curd.

CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called धरका *dharka* or काँड़ी *kānri*.

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. *Farcy*.—This is अगिबा *agiya* or अगिबाब *aginbāy*.

1171. *Diseases of the stomach*.—जोंकी *jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is जोकड़ी *jokti*. पेटचली *petchali*, or (in Tirhut) पेटौक *petauk*, is diarrhoea ; पोकाब *pokab*, or in North Tirhut चोंकी *chhinri*, is purging. पिहरी *pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. *Foot and mouth disease*.—This is खोरहा *khorma* in the north-west and in West Tirhut, अहवाह *ahwāh* also in Champaran and North-West Tirhut, खंगहा *khangāha* in East Tirhut, खोंगहा *khongha* in West Tirhut, भजहा *bhajha* in South-East Tirhut, आभा *abha* in Tirhut generally, and (optionally) खुरहा *khurha* in Patna and Gaya.

1173. *Diseases of the throat and mouth*.—बाँती बढ़ा *anti barhab*, or बाँती बढ़ जाग्र *anti charh jāēb*, is swelling of the uvula. कंधार *kanthār* (Gaya and the north-west), भिरुकी *bhirukhi* (Tirhut), कंधा रोग *kanthā rog* (Gaya and Tirhut), धरका *dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. धाँसी *dhānsi* (north of the Ganges) is cough. बेंगा *benga* is inflammation of the vessels of the tongue followed by dysentery. ठुका *thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. सुखभामी *sukhbhāmi* (north-west and Gaya), छेकरी *chhekrī* (Tirhut), दान्तर *dantnar* (South-East Tirhut), हनुआ *hanua* (South-East Tirhut and Patna), सुकरवाँत *sukarwānt* (Patna, Gaya, and Shahabad), दन्त लार *dant lahar* (South Bhagalpur), are described as diseases of the tongue. जिबो *jibbi* (West Bihar) or जिबसटा *jibhsatta* is lampus. भुन्दी *bhundi* (Patna) is described as a throat disease. कंधा सारु *kanthā sārū* (South-East Bihar), or in Gaya नदी कान्वा *nādi kāmwa*, is a disease in which sores form in the throat ; so also in the same tract is खोवा

सोहा *sona hola*. चोर मटका *chor matka* (South-East Bihar) is a disease of the mouth which prevents the animal eating. मुँहपसिया *munhpassiya* is diarrhoea with watering at the mouth. In Gaya घरघरवा *ghargharwa* is a disease accompanied by rattling in the throat. घोंगड़फुलका *ghonghphulka* in Gaya, and घेघुवा *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. *Diseases of the feet*.—Foot-rot is जलकन्वाह *jhanakwāh* (North-West Bihar and Shahabad) and जलक *jhanak* in Tirhut. In Patna it is जलकन्वाता *jhanakbāta*, and in South-West Shahabad जलका *jhanka*. बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भर जाप्रब *bhar jāēb*, सरक जाप्रब *sarak jāēb*, or उखर जाप्रब *ukhar jāēb*, or in South-East Tirhut खान्जा *khanja*. चरैया *charaiya* in the south-east is too large hoofs. खँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खँगल *khāngal*.

1175. *Rinderpest*.—This is चेचक *chechak* everywhere. Other names are गोटी के निक्सारी *goti ke niksāri* and महमाया *mahmāya*, both generally, and बरका बेमारी *barka bemāri* in Champaran, गोसाउन *gosāūn* in North-East Tirhut, अन्तर कटवा *antar katwa* and जगदमा *jagdamma* in Gaya.

1176. *Windy colic*.—This is फुलवात *phulbāt*, पेटफुली *pet phullī* in Tirhut and Shahabad. In Patna it is बिन्धा *bindha*. A similar disease, accompanied by difficulty of breathing, is फुलवाघा *phulbagha* in Gaya and Shahabad.

1177. *Staggers*.—These are मिरगी *mirgi* generally; other names are घुमनी *ghurni* (Patna and the south-east), घुमरी *ghumri* in South-West Shahabad, and हतेयरवा *hateyarwa* in the rest of that district. Perhaps टुन्की *tunki* in the South-East, which is described as a sudden death of cattle, is a variety of staggers.

1178. *Worm (or filaria) in the eye*.—This is चँदनी *chāndni* in Gaya, and मारा *māra* or मारा फुली *māra phullī* in Shahabad.

1179. *Tumours*.—These are जहरगाह *jaharbād*, with a variant जहरवात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरकी *pirki*.

1180. *Fevers*.—अरैया *arhaiya* or अरैया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरकोर *jarkhor*.

1181. *Pneumonia* (?).—A disease attended with panting is called हॉफ *hampk* in the north-west and in West Tirhut. In South-East Tirhut it is हफनी *haphni*, and in North-East Tirhut बात *bat*.

1182. कौड़पका *konrpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle-fodder. Their botanical names have not been in the majority of cases identified :—

अँकटा *ankta*,—see अँकरी *ankri*.

अँकरी or अँकड़ी *ankri* (west), भेकरी *bhekhri* (north-west and Gaya), भिहोर *bhilor* (north-west), अँकटा *ankta* (Patna, Gaya, and south-east) ; also अटका *atka* (South Bhagalpur), *viciu sativa*.

अटका *atka*,—see अँकरी *ankri*.

अँठली *anthuli* (Gaya), अँठिल *anthil* (South-West Shahabad and Gaya).

अनंजान *anjān*, (Patna, Gaya, and Shahabad).

अमता *amta* (West Tirhut).

अमरोरा *amrora* (East Tirhut, Gaya, and Champaran.)

अरेया *araiya* (generally).

अँठिल *anthil*,—see अँठली *anthuli*.

अमटा चिरचिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

अँकर *aunkar* (Shahabad and Gaya).

कजला *kajla* (Champaran and North-East Tirhut) or कजरी *kajri* (Shahabad).

कतरा *katra* (Saran and Tirhut).

कनवा *kanwa*, कन्ना *kanna*,—see केना *kena*.

करमी *karmi*,—see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करम *karem* (South-West Shahabad), करमी *karmi* or करमी लत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकरौंदा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कन्वा *kanwa* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोदिया *korhila* (Champāran and North Tirhut).

कौचारा *kauāra* (East Tirhut).

खगड़ा *khagra* (Shahabad).

खुखसा *khukhsa* (general).

खोनी *khobhi*, (South-East Tirhut, Gaya, and Champāran).

गर्नी *garni* (north-west).

गैंडर *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyār* (west), गैंडेर *ganrer* (Gaya), गैंडर *gānrar* (Patna), गड़ार *garār* (south-east), गड़रुआ *garharua* or गैंडरी *ganreri* (north):

गड़रुआ *garharua*, गड़ार *garār*, गड़ियार *gariyar*, गैंडेर *ganrer*, गैंडरी *ganreri*,—see गैंडर *ganrhar*.

गदपैंडोआ *gadpanroa*, गदपिड़ोड़ा *gadpirora*, गदपुरना *gadpurna*,—see गदपुरना *gadhpurna*.

गदपुरना *gadhpurna* (West Tirhut and Champāran), गदपुरना *gadpurna* (Shahabad), गदपैंडोआ *gadpanroa* (Patna and Gaya), गदपिड़ोड़ा *gapinrora* (South Munger), पुरनवो *purnwo* (South Bhagalpur) (*Boerhaavia procumbens*).

गैंडर *gānrar*,—see गैंडर *ganrhar*.

गुंजेरा *gunjera* (South-West Shahabad).

गोधना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिआ *tinpatiya*.

चरी *chari*,—see चोरांट *chorānt*.

चारा *chāra*, branches of trees, especially of the *pipar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकनी *chikni* (South-West Shahabad and Gaya).

चिचहोर *chichhor*,—see चिचोरी *chichori*.

चिचोरी *chichori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचन्होर *chichhor* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंदरे *lenrai* (north-west).

चिनवा *chinwa* (East Tirhut).

चेंच *chench* (west), गरुँची *garaunchhi* (Champāran and Patna), सरौँची *saraunchi* (Gaya and South Bhagalpur), सरहन्ची *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोरँट *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोरँटा *chorānta* (Patna), चङ्गुङ्गो *jurguro* (South Bhagalpur), and जुगन्दा *jugra* (South Munger).

जकेरार *jakerāi*,—see जौकेरार *jaukerāi*.

जिनवाँ *jinwān* (west) or जीरो *jhiro* (East Tirhut).

जूर *jūr* (South-West Shahabad).

जुगन्दा *jugra*, चङ्गुङ्गो *jurguro*,—see चोरँट *chorānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केरार *jau kerāi* (generally); जकेरार *jakerāi* (south-east).
See § 959.

जहवा *jharua*,—see जार *jhār*.

जार *jhār* (Tirhut and Gaya), जहवा *jharua* (Saran and Patna), a kind of brushwood growing on wells, &c.

जीरो *jhiro*,—see जिनवाँ *jinwān*.

डडिया *tharhiya* (Shahabad and East Tirhut).

दाँगर *dāngar* (Patna and Champāran), a species of Indian corn which bears no cobs.

दाभी *dābhi* (north of Ganges, Gaya, and Shahabad).

देरुवा *derhua* (South Tirhut).

तितन्ही *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetar* (East Tirhut).

तितोर *titoi* (Gaya and South Munger).

तिनपतिवा *tinpatiya* (south and west) and चकोड़ा *chakora* (Gaya south-east).

तेतार *tetar*, तेतारी *tetāri*,—see तितन्ही *titli*.

दुडिया *dudhiya*, a kind of wort. It is very poisonous.

दूब *dūb* or दूम *dūbh*, also south of the Ganges दुभी *dubbhi* (*cynodon dactylon*).

धकुरा *dhakra* (Tirhut and Champāran).

धिमोद *dhimoī* (Gaya and west), धिमोद *chhimoī* (South Munger).

नरचा *narcha* (Gaya).

नरजोकि *narjonk*,—see नरजी *larhi*.

नरुचा *narua*,—see पोचार *poār*.

नरे *narai*, नार *nār*, नैवारी *newāri*,—see नार *lār*.

पतनार *patlār* (Champāran).

पपरा *papra*,—see पिपरा *pipra*.

पसीता *pasaunta*,—see बसीता *basaunta*.

पिपरा *pipra* (South-East Tirhut, Patna, Gaya, and South Munger), पपरा *papra* (South-West Shahabad), and पुपरा *pupra* (Champāran and South Bhagalpur).

पुपरा *pupra*,—see पिपरा *pipra*.

प्रेग्गवो *purnwo*,—see गधपुरगा *gadhpurna*.

पोचार *poār* (south), पोरा *pōra* (West Tirhut), नरुचा *narua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरका *pharka* (South-East Tirhut).

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), बान तुलसी *shām tulsi* (West Tirhut) or बान तुलसी *ban tulsi* (East Tirhut).

फेफना *phephna* (East and South Tirhut).

बान तुलसी *ban tulsi*,—see फुलेना *phulena*.

बान पोछा *ban posta* (Champāran and Gaya), wild poppy.

बान केरार *ban kerāi* (Patna, Gaya, and West).

बसीता *basaunta* (north of the Ganges), बसवन्ता *baswanta* (Shahabad), or (North-East Tirhut) पसीता *pasaunta*, which grows in Indian corn.

बिसाही *bisāhi* (East Tirhut).

बेदिवाँ *berhiyān*,—see बेरी *beri*.

बेहवन *behan*, बेहोन्हा *belonha*, बेहौवन *belaudhan*,—see बेहौवा *belaudha*.

बेहौवा *belaudha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेहौवन *belaudhan*, in Shahabad बेहवन *behan*, and in Gaya and South Bhagalpur बेहोन्हा *belonha*.

बेरी *beri* (Gaya), बेड़ियाँ *berhiyān* (Patna).

भिलोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेकरी *bhekhri*,—see अँकरी *ankri*.

भोसा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डँड *makāi ke dānt* (Gaya), Indian corn stalks.

मकरा *makra*, a grain (north of Ganges, South-West Shahabad, and South Munger) which grows in Indian corn. See § 993.

मन्डू के नारा *mandu ke nāra*,—see मरुवाडी *maruāti*.

मसी *masi* (Sāran).

मुटमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मरुवाडी *maruāti* (Gaya and South-West Shahabad), मन्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहजान *sahjan*, &c., (*hyperanthera moringa*), see सहज *saiyan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, मोहंतार, मासुग्वारी, रै चोरा सँ साहबगंज की चावारी,

Munga, machchhar, mohhtār, māljādī, i chāro sēñ Sahabganj ki āvādī.

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sahabganj (*i.e.*, outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रातनी *ratni* (East Tirhut).

रातन *rātan*,—see राही *rārhi*.

राही *rārhi* (north of Ganges).

राही *rārhi* (Shahabad, Patna, and Gaya, and South Munger), रातन *rātan* (South Bhagalpur).

लपटा *lapta* (Gaya and west.)

लरजोंका *larjonka*,—see लरही *larhi*.

लरही *larhi* (Patna), लरजोंक *narjonk* (South Munger), लरजोंका *larjonka* (South Bhagalpur).

लार *lār* or नार *nār*, also नरै *narai* (South-West Shahabad), and नैवारी *newāri* (Patna and Gaya), untrampled straw.

लेंकुरै *lenrai* (Gaya and west) or (North Tirhut) कोदिया *korhila*, found in rice-fields. The same as चिचोरी *chichori*.

शाम तुलसी *shām tulsi*,—see फुलेना *phulena*.

सॉरै *sāñiñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see सॉरै *sāñiñ*.

सॉवॉ *sāhwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champāran and Tirhut).

सुबरा *suara*,—see सुरबरीया *surbariya*.

सुरबरीया *surbariya* (Patna and Gaya), सुरबार *surbār* (Gaya and Shahabad), सुबरा *suara* (Gaya and Shahabad), सुरबारी *surwāri* (north), found in millet.

सुरबार *surbār*, सुरबारी *surwāri*,—see सुरबरीया *surbariya*.

सेही *serhi* (South-West Shahabad).

हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hara*, हाड़ा *hāra*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथबै *hathbai* (East Tirhut).

हरौती *harauti* (South-East Tirhut).

हाड़ा *hāra*,—see हड्डा *hadda*.

DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In East Tirhut a कमरिया *kamariya* (i.e., he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कामियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिवा *bahiya* and चरवाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोजवा *rojha*; elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also चरवाह *harwāh* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हाकिम हुकमी *hākīm hukmi*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pāriwāla* sometimes works for his master and sometimes for himself. In Tirhut खवास *khawās* means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चोरक संग चोर, पहरक संग खवास, *chorak sang chor, paharuk sang khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजूरी *majūri*, or to the east अजूरा *ajūra*. When paid in kind it is बन *ban* or बनि *bani*, also बोन *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजीना *rojīna*. In Champāran it is रोजबन्दी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिना *mahinna* when it is a fixed sum, and महिनवारी *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालीना *sālīna*. In the north-west it is also सालीना *sālīna*, and in

North-East Tirhut बरखी *barkhi*. In Saran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna*.

1186. Advances of pay to labourers are फाजिल *phājil* or अग्रवृत्त *agwar* in the north-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौरी *agauri*, and in South-East Tirhut also अगावर *agāūr*. In Shahabad they are अग्रवन *agwan*, in Patna अगर *agar*, in South Munger अगौरी *agauri*, and in South Bhagalpur अग्रौर *agraur*. In Gaya they are कमिचौडी *kamiyauti*. हरवर *harwar* in the west, and हारौरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harwāhi*, in Patna कमिचौरी *kamiāi*, and in Gaya कमिचौडी *kamiyauti*.

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगावी *tagāwī* or करजा *karja*. The following special names are also used:—

1188. *Advances to buy food.*—These are खैरन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनिचौडा *baniyauta*, and when in cash करजा *karja*. In Patna and Gaya they are खरिचन *kharihan*.

1189. *Advances to buy seed.*—These are बिचरन *biahan* in East Tirhut, and बीचन *bihan* in Patna and Gaya. In Shahabad they are बीया बेंगा *biya bengā* or बीया बाल *biya bal*.

1190. *Advances for purchase of cattle and sinking wells.*—These are तगावी *tagāwī* or करजा *karja* south of the Ganges. In East Tirhut अधल्लावा *adhllāwa*, and in West Tirhut अधल्लापा *adhllappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back the amount of the advance and half of the profit derived from the cattle.

1191. *Advances for marriage expenses.*—These are करजैन *karjain* in Patna.

1192. In Champaran दहिहकी *dahihakki* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are छुट्ठो *chhuttho* (used also in Patna and Gaya) and खतिर *khātir*. In West

Tirhut and Champaran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called *खिलही* *khihi*. So also in South-East Tirhut it is *आसा चास āsa chās*, and in Shahabad *खिल मारी khil māri*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as *पवनी pawani*, *पौनी pauni*, or *पौनिया pauniya*. In East Tirhut they are *पवनी पसारी pawani pasāri*.

1194. The *carpenter* (*बड़ही barhi*) and *blacksmith* (*खोहार lahār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as *बिरि* *birit* in South Munger, and as *बियाह दानी biyāh dāni* in South Bhagalpur. Elsewhere it is simply *इनाम inām* or *बकसि बक्सि bakṣi*. His remuneration for the repairs of instruments is *कठा katha* in Saran, *जौरा jaura* in Champaran, and *पाल pāl* in Tirhut. In Shahabad it is *कमार kamāi*, and so also in East Tirhut. In South-East Tirhut it is also *भामर bhāmwar*, and in South Munger it is *कमैनी kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, *बोझा bojha* in Saran, Patna, Gaya, and the south-east, *अंठिया antiya* or *पंजा pānja* in Champaran, and *पंजौर panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called *अंजुर anjur* in Shahabad and *अंजुरी anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is *पचरावन pachrāwan* or *भामर bhāmwar* in Shahabad, *कोल्हकर kolhkarh* in Patna, *कोल्हकर kolhkar* in South Munger, and *कोल्हपचरानी kolhpachrāni* in South Bhagalpur. In Saran he gets two rupees for each mill, and his remuneration is called *खान khān*. For repairing other implements he gets in Saran *साली sāli*, and a similar cess in Champaran and Tirhut is known as *खरिहानी kharihāni*. In South Bhagalpur *भौरी bhaunri* is the general term used for his perquisites. In North-West Tirhut *खान khān*, and in North-East Tirhut *खान khān* or *कमार kamāi* (which means wages for any work done), are the wages for making a new mill. The grain actually given is *दाली dālī*, and amounts to from 10 to 30 *seers*. The fee for repair is *बिगहती bighati*, and is 4 annas per bigha for *खोहार*

morhan or first cuttings, and 2 annas per bigha for *खुंती khūnti* or second cuttings of the cane.

1195. *The weaver's perquisite.*—This is in North-West Tirhut *बानी bāni*, and elsewhere *बाना bāna*.

1196. *The shoe-maker's (चमार *chamar*) perquisite.*—This is *भाम्बर bhāmbar* to the west. In Gaya and Shahabad, however, it is *खरिहानी kharihāni*. It is *पाल pāl* in Champaran and Tirhut, also *कमाई kamāi* and *पंजौरा panjaura* in North-East Tirhut. In the South-East it is *पंजा pānja* or *बोजा bojha*, and in Patna and Gaya *मंगनी mangni*. *बियौवा biyaua* to the west and *दत्त dat* to the east is the fee given to his wife for service as a midwife.

1197. *The sweeper's (मिहतर *mihtar*) perquisite.*—This also is *खरिहानी kharihāni* or *कमाई kamāi* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is *हारी hāri*, and his wife is *हारिन hārin*. The fee paid her for her services is *दत्त dat* or *दत्त भोजनी dut bhojni*.

1198. *The perquisites of the village accountant (पटवारी *patwāri*)* are many and various. In Patna and Gaya if the tenant's lands are *नगदी nagdi* he gets in Patna $2\frac{1}{2}$ *ser*s per bigha, and in Gaya $12\frac{1}{2}$ *ser*s per plough. This is called *मंजन māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called *हुजतना हुजतना hujtāna*. If the land is *भांखली bhāoli*, he gets in the same district, in addition to the above, *नोँचा noñcha* (also in Shahabad *नोचिया nochiya*) or "pluckings," which amount to $\frac{1}{4}$ th of a *ser* per maund. A similar fee is called *बलकत balkat* in Saran. In Shahabad a village accountant gets in the case of *नगदी nagdi* lands a perquisite of $\frac{1}{2}$ an anna in the rupee, called *टकही takahi*. In the case of *भांखली bhāoli* rents he gets $\frac{1}{2}$ a *ser* or a *ser* per maund, the first being called *असेरी aseri*, and the second *सेरी seri* or *सेरही serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called *खरकतिदावन pharkatiyāwan*. In Tirhut this item is called *खरकाना pharkāna* or *खरिहाना pharikāna*. In South Munger lands are principally *नगदी nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of *नगदी nagdi* tenures he gets a *मंजन māngan* of 5 *ser*s per bigha. When the land is *भांखली bhāoli* he gets $2\frac{1}{2}$

sera per maund, and his pay is called दहिअक माँगन *dahiak māṅan*. He also gets a फरक्का *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a नेग *neg* of $3\frac{1}{2}$ *sera* per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रसिदना *rasidāna* or रसिदान *rasidāwan*, also कबजाना *kabjāna* in East Tirhut. होली बेदार *holi kheldi* or फगुआरी *phaguāhi*, दोषान पुजार *doṣān pujāi*, and दुर्गा पुजार *durgā pujāi*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman.*—See § 914.

1200. *The village watchman* (गोरेन *gorait*, कोतवाळ *kotwāl*, or (when a Government servant) चौकीदार *chaukidār*) is sometimes paid by a grant of rent-free land (जागीर *jāgir*), and hence he is called in South Munger जानीरदार *jāgirdār*. When otherwise paid, his remuneration is called generally south of the Ganges चौकीदारी *chaukidāri*. In the north-west it is खरिहानी *kharihāni*, in North-East Tirhut गोरेनक मूठ *goraitak mūth*, and in South-East Tirhut गोरेनी *goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called फसिलाना *phasilāna*, and in Gaya also नौचा *noncha*.

1201. *The perquisites of the landlord.*—In addition to his rent, the following customary cesses may be noted :—गोषान *goṣam* in Patna, Gaya, and South Munger, बन्हवाई *banhwaiya* in South-West Shahabad, and गोहार *gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. हुकुमत *hukumat* or फरमांस *pharmāis* are occasional demands of service or produce for special purposes. This in South Munger is called मदत *madat*, and in South Bhagalpur हकमैती *hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad दुहाव *duhāv*. Cesses paid on special occasions are generally called सलामी *salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called बियाहदानी *biyāhdāni*, सदियात *sādiyāt*, सदियान *sādiyāt*, or सदियाणा *sādiyāna*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brāhmins, Kayasths, Rajputs, and Musalmāns. In South-West Shahabad it is मैरुवच *maīruvach*. In Tirhut and the east धिंगान *dhiṅgan* is a fee paid

on the marriage of a daughter for the second time, and *भोजनी bhajni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is *हरी hari* to the north and the west generally. To the east it is *हरिहर harihar*, *हरिहरा harihara*, and *हरिहरी harihari*. Local names are *संगाहा sangāha* in North-East Tirhut, *हराई harāi* in Shahabad and South-West Tirhut, and *हराही harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are *सलामी salāmi* or (in Shahabad) *नजराना najrāna*. His fee when a house is built or sold is *चौठ chauth* generally north of the Ganges, and also in East Tirhut *जर चौठ jar chauth*. In towns in Patna and South Munger it is *चौथैया chauthaiya*, and elsewhere simply *सलामी salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called *मोतारफा motarpha* or *मोथारफा motharpha* generally, *कोठियारी kothiyāri* in Champaran and Tirhut generally, and *बसुरही basurhi* in East Tirhut. South of the Ganges they are *दुआन्नी duanni*, or (to the east) *अबुआब abuāb*. In Patna and Gaya the former name represents a cess of the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. *पूर pūr* is a fee of one rupee per loom paid by weavers. In South Munger *चरसा charsa* is a cess paid by tanners. In North-East Tirhut *केयाली keyāli* or *कियाली kiyāli* (also *बरदाना bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called *कौरी kauri* in the north-west, and *मलिकार चुटकी malikāi chutki* in South-East Tirhut. In Shahabad it is *बयारी bayāi*. In Gaya it is *किराया kirāya*, and the corn paid is *मँगनी māngni*. In the south-east *तहबजारी tahabjāri* or *तबजारी tabjāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupees of Akbar, which are converted into current coin by adding exchange rates,

called बहा बाब *batta mal* and बहा कम्पनी *batta kampani*. The *batta mal* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidabadi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{2}$ of which equalled $\frac{1}{2}$ of the Murshidabadi rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *sicca* rupees plus the *batta mal*. Each of these rates of exchange is generally less than one anna per rupee.

1203. *Dues given for religious purposes.*—The first fruits given to Brahmins are बिहुन पिरित *bisun pirit*, and also (north of the Ganges) बिहुन चन्स *bisun ans*. To the west they are अंगौं *angauñ* or अंगौंवा *angauñwa*. On the other hand first fruits set apart for house-gods (भूमि गणेश *bhūmi ganes*) or penates are अगौं *agaun*, or (in Shahabad) अगबर *agbar*, and (in Champaran) रसुवर *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brahmins, and is called बिहुन पिरित *bisun pirit*; the second is given to the मुखर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगौं *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (दिहवार *dihwār*). This is given to the village milkman (गोचार *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहरैया *bahraiya*, and generally बेहरी *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship, and दहिअक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवेया *sawaiya* of $1\frac{1}{4}$, seers per maund. The grain set aside for beggars (फकीर *phakīr*) are known as भिछा *bhichhā* or भिख *bhikh* amongst Hindus, and रसुली *rasūli* or फकिराना *phakirāna* amongst Musalmāns. The सिब चन्स *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsī*).

1204. *Miscellaneous.*—पुरौता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *seers* per plough are taken each by the washerman (धोबी *dhobī*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरवन *kharvan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बहरी *barhī*), the barber (नौवा *naua*), and the washerman; and the केरा *kerā* is a smaller bundle of crop given to each of the same four.

Again पूरी *pāri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called बाज पड़ेरी *pāl paseri*.

1205. In Shahabad, and also in South Bhagalpur, बज *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra*. In South Munger this is परौंवा *paraundha*, and in South Bhagalpur परौधो *parodho*. Similarly अठगारा *athwāra* (i.e. paid every eighth day) in Saran, पार *pār* in North Tirhut, बाँज *bhānj* in West Tirhut, and पारा *pāra* or दुहिवा *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराई *charāi* in Shahabad. सलामी *salāmi* or कमरखोहार *kamar-kholāi* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām*.

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

- (1) Proprietary tenures.
- (2) Tenures intermediate between proprietary and cultivating ones.
- (3) Cultivating tenures.

CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures*.—These are known everywhere as ज़िमीदारी *jimidāri*. A very large landlord is, however, called a तालुकादार *talukadār*, and his tenure तालुकादारी *talukadāri*. This is the popular distinction in Bihar between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *parganas* on which to subsist, it is called a राज *rāj*. In a ज़िमीदारी *jimidāri* (or तालुकादारी *talukadāri*) tenure the whole land is held and managed in common. The property itself is called ज़िमीदारी *jimidāri*, or मिल्कियत *milkiyat* if it is small, and तालुका *taluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी *mālgujāri* or मालगुजारी *mālgujāri*, also लाट *lāt* and रोल *rol* in Tirhut and to the east, and खजाना *khajāna* in North-East Tirhut. In Patna

and Gaya it is also known as *कलत्रो kalatri*. The other expenses are known as *गाँव खर्च gāñ kharch* generally, also *गाँव के खर्च gānw ge kharch* or *गाँववाँ खर्च gawainyāñ kharch* in Tirhut. In South-West Tirhut they are also *साहीना खर्च sālina kharch*. In Gaya (and East Tirhut optionally) they are *देही खर्च dehi kharch*, in Patna *प्रखराजात ekhrājāt*, and in South Munger *बरही खर्चा garhi kharcha*. In South Bhagalpur they are *बन्धखर्चा bankhkharcha*, which properly means embankment expenses.

1208. A landlord is *जिमिदार jimidār* or *मालिक mālīk*; also sometimes *सरकार sarkār*. Local names are *गाँव के ठाकुर gānw ke thākūr* in South-West Shahabad, and *गाँववाँ gauñāñ* generally in that district. When the tenure is held in joint property, the shareholders are called *हिस्सेदार hissedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called *लमरन्दार lamardār* in Saran and *मोक्तार mokhtār* in Tirhut and Patna. In Shahabad he is *लमरन्दार lamardār*. He is also known generally as *तहसिलदार tahsildār*, *कारपरदाज karpardāj*, or *मोक्तिवार mokhtiyār*. In North-East Tirhut he is also known as *टिपदार tipdār*. The inferior proprietors are known as *खुरदिहा मालिक khurdiha mālīk* north of Ganges, while south of the Ganges they are *खुरदिहा मालिक khurdiya mālīk*. In Patna they are known as *जुज्वी हिस्सेदार jujwi hissedār*.

1209. (2) *Free grants*.—These are known generally as *बिरित birit*, and the holder as *बिरितिहा biritiha* or *बिरितन्दार biritdār*. These are general terms, and amongst them may be mentioned the following:—

(a) *Granted for religious purposes*.—These are known generally as *संकल्प sankalp*, and are of different varieties, such as *बरमोतर barmotar*, for the worship of Brahma; *बिष्णु प्रीत bishun prīt* or *बिष्णु बरगपन bishun arpan*, for the worship of Vishnu; *सिबोतर sibotar*, for the worship of Siva; *किशन बरगपन kishan arpan*, for the worship of Krishna, and so on.

(b) *जागीर jāgir*, *लाखन्राज lākhrāj* (rentfree), *माफी māphi*, *मिन्हाई minhai* (at reduced rent), or *खिल्लत khillat*. These are properly grants for warlike services. They are also (especially *जागीर jāgir*) applied to the free grants of land for services made to the potter (*कुम्हार kumhār*), watchman (*गोरेत gorait*), and other village servants.

- (c) A grant given to the family of a man killed in the Raja's service in open fight. This is **मरवात** *marwat* in the west, and **मरौती** *marauti* to the east.
- (d) A **बिरित** *birit* may be either acquired by purchase, when it is known as **खरिदगी** *kharidgi*, or it may be given by favour, when it is called **इनाम** *inām* or **इनामात** *ināmāt*. Local names in such a case are **खैरात** *khairāt* in Shahabad, and **खुशबकत** *khusbakat* in South Bhagalpur.
- (e) **खोरिश** *khorish* or **मोकरी** *mokri* (north of the Ganges), also **पालक** *pālak* (Saran), other local names being **खोराकी** *khorāki* or **परवस्ती** *parwasti* (South-East Tirhut) and **खानदान** *khandān* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the case of a rāj which cannot be divided.

CHAPTER III.—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as **थीकेदारी** *thikedāri*, in which the holder (**थीकेदार** *thikedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (**जर समन** *jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called **खुशकी ठीका** *khushki thika*, and in the latter **पताउतन** *patautan* in Shahabad, **पटौनाँ** *patauñān* in the North-West and Tirhut, and generally **सधौवा पटौवा** *sadhau pataua*. A mortgage lease is **इजारा** *ijāra* or **जर पेशगी ठीका** *jar peshgi thika*. See § 1487.

1211. Among other intermediate tenures may be noticed the **पतनी** *patni* tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called **दरपतनी** *darpatni*, and these last are sometimes again allotted into smaller portions, called **सीपतनी** *sipatni*. The holder of *patni* lands is called a **पतनीदार** *patnidār*.

1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिक्मी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champaran सिक्मी *sikmi* tenures are described as dependent proprietary taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिक्मी *sikmi* rents in Gaya, see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखरा *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तख्ता *takhta*, also थोक *thok* north of the Ganges and फाट *phāt* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकन्दार *sarikdār*; also बखरन्दार *bakhardār* to the west, पटिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधेआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरदिया *khurdiya*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिक्मी *sikmi* or subordinate shares. The shares of a brotherhood are भैयांत *bhaiyānt* generally, or in Patna and South Munger भैया बंट *bhaiya bānt*. In the west they are also भैयाआध *bhaiyāadh*. A father's share is बापन्स *bapans*, also बापन्स *baphans* in Sāran, बापौती *bapauti* in North-East Tirhut, and जद्दी *jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेथन्स *jethans*, also जेथन्स *jethhans* in Sāran, and in North-East Tirhut जेथौती (not जेथौती) *jethauti*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधकार *adhkhar* or अधकार *adhkar* north of the Ganges, also as अधिया *athaniya* or अधमी *athammi* generally. In South Bhagalpur it is अधकार *adhkar* *kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad बेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पटिदारी *hissa patidāri*.

A proprietor by purchase is खरिदार *kharidār*, and also (north of the Ganges) बेदार *baidār*.

CHAPTER V.—CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रैयत *raiya*, परजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedar*. A tenant with rights of occupancy is मोहुरी *maurūsi* (literally, hereditary) or कदमी *kadīmī* (ancient), also देही *dehī* (resident) in Patna and Gaya, and जददी *jaddī* (ancestral) in Shahabad. A tenant at fixed rates is इस्लमरारी *islāmārī*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मोहुरी *gair maurūsi*, also as पाही *pāhi* (literally, 'foreign' or 'non resident') in Patna and Gaya, and खरिदगी *kharidgi* (literally, acquiring by purchase) in Shahabad. In North-East Tirhut he is लाल उपार्जित *lāl upārjit* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges, there is a class of tenants called गूदस्तदार *gudashtādār* or गूदस्तदार *gudastādār*. They are generally Rajpūts and Brahmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गूदस्ता *gudashta* or गूदस्ता *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गौरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rents and receives in return some petty privileges and immunities. He is known generally as महन्त *mahton*, and in

* This point of fixed rents is denied by some landlords.

Patna and Gaya as महुतोचाड़ा *mahtoāra*. In Saran he is also known as टिपन्दार *tipdār*, in North-East Tirhut as मोकदम *mokadam*, and in South Bhagalpur महर *maḥrar*. Generally, however, the head tenant is called जेठरायत *jethraiyaṭ*, and he usually performs the above duties. The high-caste cultivators are known as चरफा *asrāph*, local names being सुरफा *surpha* in Patna, सुरफान *surphān* in Gaya, and बड़ चरमो *bar admī* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called बबुलोहा *babulohā*. The remission of rent for such high-class tenants is माफी *māphī* generally north of the Ganges, also छुटनी *chhutī* or कमरारे *kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is रेचापन *redet*, in the rest of Shahabad मरौचनी *marauatī*, in Patna कमी *kamī*, इनाम *inām*, or इलाम *ilām*, and in South Bhagalpur माफ *māph*. The low-caste tenants are known as राड़ जाति *rār jāti*, नीच *nich*, or छोड़ लोग *chhot log*. They are also known as रजौल *rajil* in South-West Shahabad, कमीना *kamīna* in the rest of that district, राड़ भोड़ *rār bhor* in South Bhagalpur, सोलकन्ह *solkanh* in Tirhut, and रेचान *raiyaṇ* in Gaya. A proverb about them is—

कायस्थ किछु लेहें देहें, बरहमन खिचौहें ।
 घान पान पनिचौहें, चौ राड़ जाति खिचौहें ।

Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.
Dhān pān paniyauleñ, au rār jāti latiyauleñ.

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is चरफा *chhaparband*, also दिही *dihī* in North-East Tirhut, देही *dehī* in Patna and Gaya, and बारो बस *bārī bast* in the south-east. A non-resident cultivator is पारी कास *pāhī kāst* or पारी *pāhī* (foreign), a word frequently confounded with पारी *pāi* (literally, a foot; hence used to mean an under-tenant). The word पारी *pāi* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as पैहार *paihar*. The दोहट *dohat* or दोहटा *dohṭa* cultivator differs from the पारी *pāhī* cultivator in that he keeps up two establishments and cultivates in two different villages, while the पारी *pāhī* cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as *सिकमी sikmi* or *कुरथौली kurthauli*, also as *पेटावाला petāwāla* in the north-west and *कोहिएती बसामी kohiati asāmi* in East Tirhut. It is said that to the south-east in the case of a *कुरथौली kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is *लगान lagān*. North of the Ganges and in South-East Bihār it is also *पोता pota*, with an optional variant *पोन pot* in South-East Tirhut; another name current north of the Ganges is *मलगुजारी malgujāri*. Rent rates are *दर dar*, *सरे sare*, or *सरह sarah*; also *दरबन्दी darbandi* or *सरहबन्दी sarahbandi*. *चुकौवा chukaua* north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as *मास māl*, and that paid in kind as *ऐन ain*. When rents are paid in cash, the tenure is known as *नगदी nagdi*, and also in East Tirhut as *खाप khāp*. When paid in kind, it is known as *मनखप mankhap* or *भान्नी bhāñi*. In *मनखप mankhap* or *मनन्दीका manthika*, *हन्दा hunda* or *मनहन्दा manhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called *मनी मनोबन्दा mani bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bigha* is taken as rent is known as *चौराहा chaurāha*. These tenures are principally adopted by landlords when letting their *जिरात jirāt* or home-farm lands. In *भान्नी bhāñi* a certain fixed proportion of the whole crop is taken by the landlord. This division is called *बतई batāi*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the *हस्तबन्दी hastbādī*, derived from the Persian *hast*, 'is,' and *bād*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per *bigha*, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

1223. **हाल हासिली** *hal hasili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. A very similar tenure is known as **बलकट** *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as **जैदादी** *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the **बहाली** *bhaoli* system, as has been described in sections 902 and following. In the lands held on the **नगदी** *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—**सिकमी** *sikmi* or **शिकमी** *shikmi*, and **चिकठ** *chikath* or **चकठ** *chakath*.

1226. A **शिकमी** *shikmi* tenure is described by Bābu Bhūp Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (**सुरधान** *surphān*) or low caste (**रैयान** *raiyaṇ*), the former having a lower rate to pay than the latter. The lands generally under this tenure are the **दिहाँ** *dihāns* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Bābu Bhūp Sen Singh, Government Pleader of that district.

more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brahman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brahman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhaoli* and not a *shikmi* field, he pays for one harvest *bhaoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The चिकठ *chikath* or चकठ *chakath* tenure is, according to Bābū Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhaoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābū Bhūp Sen Singh when a summer or जेठवा *jethua* crop is grown on *bhaoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling $2\frac{1}{2}$ Bengal *bighas*.

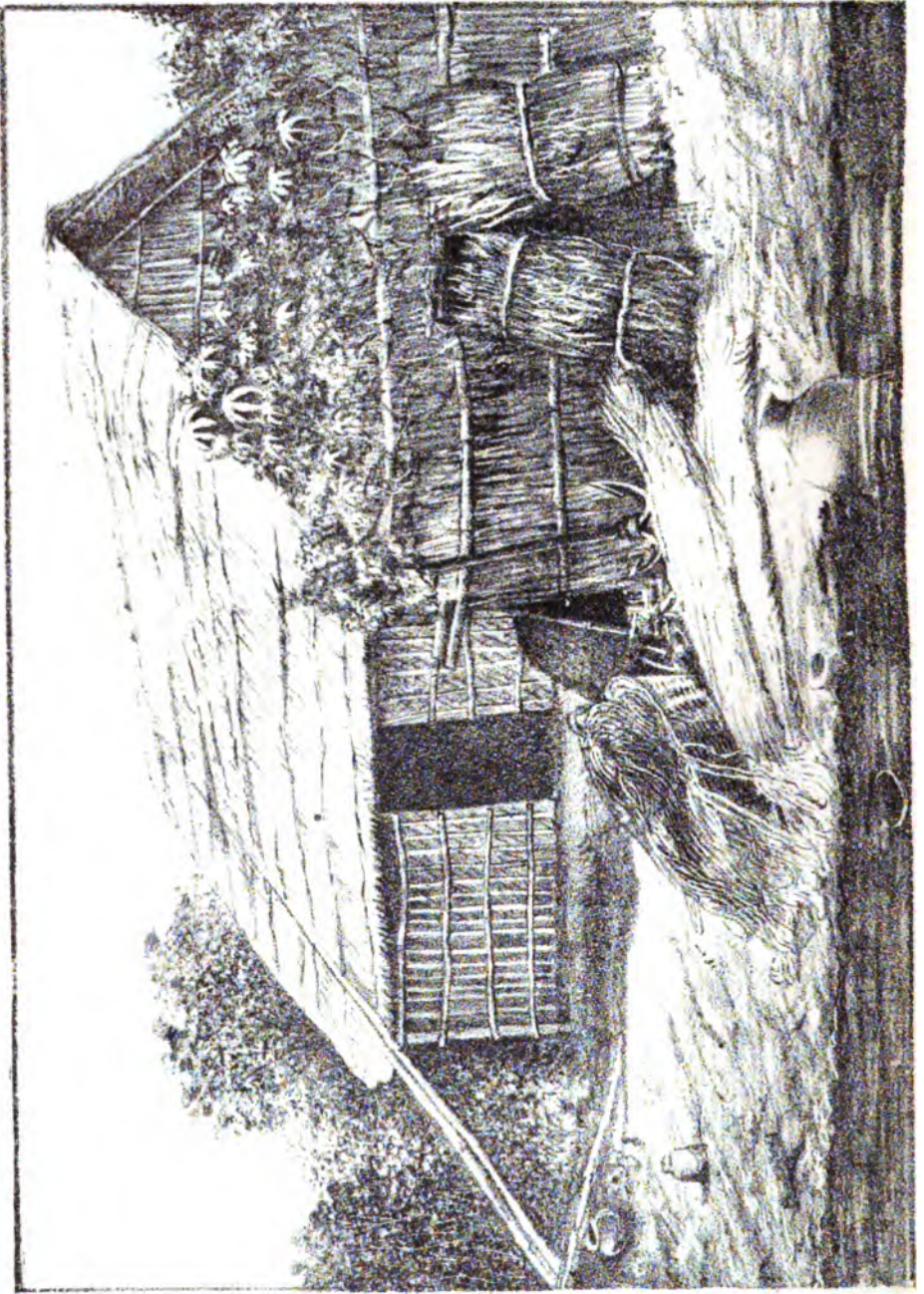
1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठती परती *uthti parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटती *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरकी *garki*.

1231. Special crops, such as tobacco or poppy, on which special money rents are always assessed, are known as जबदी *jabdi* or जपती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बंकर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिछोली *ban chhioli*. जलकर *jalkar* is the produce derived from lakes, streams, &c.; and फलकर *phalkar* is the produce of fruit. सिंकार माही *sikar mahi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलके *motalke*, or (in North-East Tirhut) तांछुका *taluka*.



The house of a well-to-do cultivator on the banks of the Ganges in Patna.

DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A house is मकान *makān* or घर *ghar*. Local variants of the latter are गिरन्ही *girhi* in Gaya and Saran, गौर *ghaur* in South-East Tirhut, घरा *ghara* in South Munger, and गिही *grihi*, घरह *ghara*, or घरों *gharo* in South Bhagalpūr. A name current in Shahabad is बखरी *bakhri*. An enclosure containing several houses is north of the Ganges हवेली *haweli* or हबेली *habeli*, and south of it हाता *hāta*. South of the Ganges and in Saran हवेली *haweli* or हबेली *habeli* generally means the female apartments. A palace is धौराहार *dhaurahar* or धरहार *dharhar*, as in the proverb सूती चढ़ तर, सपनाइ धरहर *sūti khar tar sapnāi dharhar*,—he sleeps on grass and dreams of palaces. A hut is जोंपड़ा *jhompra* or जोंपड़ी *jhompri*, जोंप *khomp*, जोंपड़ा *khompra*, जोंपड़ी *khompri*, or पलानी *palāni*. कुटी *kūti* or कुटी *kutti* is the hut of a religious mendicant (फकीर *phakir*). Other names used north of the Ganges are मठ *math* generally, and मठिया *mathiya* to the west, अस्थल *asthal* to the north-east, and जगह *jagah* or अकरहा *akhrāha* to the south-east. मरै *marai*, मैरै *maīrai*, or मरै *marai*, is a grass hut, and मँड़ो *mānro*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोहिया *goḥiya*. South of the Ganges it is in Patna and Gaya मरुका *maruka* or कुरहा *kūrha*, in Shahabad ताटी *tāti* or बारहाघर *barhaughar*, and in South Bhagalpur धाको *dhāko* or मोरका *morka*. सिरकी *sirki* is a hut or tent made of reeds, as in the proverb सिरकी एक देखि ताहि, ताहि बर नै चाग्रह पाहि, सिरकी उठावेक रहल ना बेरा, चानू नाच नः पाइ पगन्ना *sirki ek delanhi tāni, tāhi ber mañ āel pāni, sirki uthābaik rahal na bera, āgu nāth na pāchhu pagha*,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is दीह *dih* or धँहर *dhānrhar*. A hut in the forest is north of the Ganges पाया *pāya*,

and south of it चर चर *chanchar ghar* in Gaya, चाँचवाला घर *chānch-wāla ghar* in South Bhagalpur, टटगर *tatghar* in South Munger, and मढ़ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are डडौघर *tataughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोघरा *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखता *pokhta*. When built of stone it is called in Shahabad चाँदनी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka*. In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kachcha*; it is also to the west खाम *khām* and to the east भीत घर *bhit ghar*.

1236. When a house has three openings, it is तिनदरा *tindara* or सेदरा *sedra*; with twelve openings, it is बरदरी *bardari* or बरबदरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालदार *jāldār* or जालीदार *jālidār*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratan*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपचन *naupancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khilwat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard*.—This is आँगन *āngan*, आँगने *angnai*, or (principally in Patna and Gaya) आँगना *angna*; also in South Munger ऐंगना *engna*. In South-East Tirhut it is also called डेरा *dera*. The space in front of a house is अगुघार *aguār* or अगुघारा *aguāra*; also अगुघास *agwās* in Shahabad, अगुती *agutti* in Patna and Saran, and अगुधानी *agudni* in Patna and the south-east. The space behind it is पिछुघार *pichhuār* or (generally in the oblique cases) पिछुघारा *pichhuāra*, or to the west पछुघार *pachhuār* or (generally in the oblique cases) पछुघारा *pachhuāra*. It is also पिछत *pichhūt* to the west, पिछुती *pichhutti* in Patna and Saran, and पिछुधानी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room*.—This is दुघार *duār* or दोघार *doār* generally. It is also दूरा *dāra* north of the Ganges,

and दुहारी *duhari* or दुहरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. *The inner entrance room.*—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोका *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihār दुमुहान *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. *The upper story.*—This is कोठा *kotha*, or in the south-west पटुआ *patahuāñ*.

1241. *The under-ground story.*—This is तखाना *takhāna* or तखाना *takhāna*. Other optional names are भुजबरा *bhunjabra* or तरबरा *tarabra* in Patna, Gaya, and the south-east.

1242. *The veranda.*—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya, and ओसरो *osro* in South Bhagalpur. It is also called सायबान *sāebān*, and in Shahabad हाबा *dhāba*.

1243. *The sitting-platform.*—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पिन्दा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Saran.

1244. *The roof.*—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छाता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाडनि *chhāuni*, चौनी *chauni*, छाह *chhānh*, छाही *chhāhi*, or छाहिया *chhanhiya* in North-West and South Bihār. It is also generally छप्पर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is गारमी *gharāmi* or छाहिया *chhaunihār* north of the Ganges, and his work is छाडनी *chhāūni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर हरिया *ghar chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is एकचारी *ekchāri*, and to the south-west एकचारा *ekchāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champaran and to the east. In Patna

it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोधपरा *dochhapra*. In Shahabad another name current is दोधरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called धरका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges पगून के ठाट *agūt ke thāt*, and the rear one पछून के ठाट *pachhūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परगहड़ी *parchhatti* or उपरगहड़ी *uparchhatti* north of the Ganges, and south of it परगहनी *parchhatti* (with a soft *t*). Other local names are चौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पगहनी *panchhatti* in Patna.

1246. To rethatch a roof is ओतव *otab* or नौठ करव *nauthat karab*. The yearly repairs to a tiled roof are फेरींटी *pheraunti* in the south-west, and elsewhere खपरा फेरव *khapra pherab*. The grass put on a roof to make it water-tight is फटकन *phatkan* in Saran, छावन *chhāvan* in Champaran, and चौनी *chhauni* or तररा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरव *chharan*, and in the south-east छारव *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चुआना मारव *chūana mārāb* in South-West Shahabad, तोरवा *toiya* in the rest of that district, टिपकारी *tipkāri* in Gaya, and टपका मारव *tapka mārāb* in Patna.

1247. *The fireplace.*—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlh* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chhūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिमनार *chinmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thauna* to the west is a raised platform on either side of the fireplace for receiving pots for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठावर *thavar*, or in East Tirhut ठाँव *thānw*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरची *borsi* is the moveable fireplace used by jewellers and by villagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called बौर or कौर *kaur* in the west.* The iron or earthen moveable fireplace is अंगैठा *angaiṭhi*. A similar one used by jewellers is अंगैठा *angaiṭha*. An earthen pot for holding fire is in Gaya सटपर *matpar*, and in Shahabad मेंटहर *mentahar* or पौरा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called आँची *ānchhi* or अँचिया *anchhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुल्हिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँहिया *charanṭhiya* or चरँहिया *chūlha*, or in South-West Shahabad as a चरैला *charaila* or चरैला *chulha*. The partitions between the holes are पुता *pūta*, पुता *putta*, or पुती *putti*. Also पुती *pusti* in South-East Tirhut, and पुतिया *putiya* in South Munger. The cooking-house is amongst Musalmāns बबरची खाना *babarchi khāna*; amongst Hindus it is रसोईया घर *rasoīya ghar*; also भानसा घर *bhānsa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुल्हानी *chulhāni* or चुलानी *chuhāni*. The other portion is known as मँज घर *mānj ghar* in Sāran and South-West Tirhut, as मँज घर *mānj ghar* in Shahabad, and as खोन्ही *khonhi* in North-East Tirhut.

1249. The door.—A doorway is दुवार *duār*, दोवार *doār*, दुवारी *duāri*, दरवाजा *darwāja*, दरवाजा *darwājja* or (in Patna, Gaya, and the south-east) दरोजा *daruja*. A door is केवाड़ी *keṭwāri*, or in East Tirhut केवाड़ *kewār*, केवाड़ी *keṭwāhri*, केवाड़ *keṭwāūr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरोजा *samukh daroja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरैची *darainchi* in Patna and Gaya. भवारी *bhawāri* to the west and in West Tirhut, भम्बरा *bhambhra* in East Tirhut, and to the west दरौची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भौरा *bhoṛa*. In Patna and Gaya it is तबदान *tābdān*. मुक्का *mukka* or मोंका *monka*, and in Champāran अंधारी *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

* Compare the proverb घर जरेहि, घूर बुझाव *ghar jaraihi ghūr butāw*,—when his house is on fire he puts out the *ghūr*, i.e. in many difficulties he grapples with the least.

पत्ता *palla*, or in Shahabad पात्ता *pāla*, and the strip of wood nailed on one leaf to cover the chink is बेनी *beni* or बेनीयाँ *beniyān*. In South Bhagalpur this latter is बेना *benā*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरौटा *uprauta* or (in Tirhut) चात *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *lathkora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sāh* or दसौदी *dasaurhi*, and such a double door-frame is said to be दोहरा *dohra* or साहवाला *sāhwāla* or दसौदी चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna) चूल *chāl*. In South-West Shahabad it is चूरह *chūrh*. A similar kind of hinge is in Gaya झन्कौट *jhankaut*. The wooden bar used for fastening the door is किल्ली *killi*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is दण्डा *danda*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door-bolt is छिटकनी *chhitkani* or छिटकनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेंर *benr* or बेंरा *benra*. South of the Ganges the धेंकी *dhenki*, or in Shahabad धेंका *dhenka*, and in the south-west of that district ठेकुरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla*, and the key कुंजी *kunji*, चाबी *chābhi*, or खोरोना *chhorauna*. The bolt of the lock is उरका *hurka* or (in Shahabad) जार *jhār*. In South Bhagalpur उरका *hurka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tāti* or टाठी *tatti* or (to the west) ठातर *thatar*, is used for a door, the spar that supports it inside is बेंर *benr* or बेंरा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *bārāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihar it is बेराठी *beṛāthi* or अरुखर *arkhar*, and in South-West Shahabad बेनूरा *beṇūra*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. *The wall.*—A wall is दिवार *diwār* or भीत *bhit*. Sometimes the Hindi forms दीवाल *diwāl* or देवाल *dewāl* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāwa*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran पाचन *ālan*. The lumps of damp mud used in building a wall are लोहा *londa* or धोहा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gondi*; also चेपी *chepi* in Champāran, चक्की *chakki* in East Tirhut, and लोदी *londi* in South-East Tirhut. In South Tirhut another name is लोहा *loiya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रदा *radda* or रादा *rāda*, and also optionally पौड़ *pinr* in Sāran. In Sāran रदा *radda* is the piece of the stage which, being the width of the wall, is finished before commencing the next piece. The top of a wall is भोता *bhita* north of the Ganges, and भौत *bhit* south of it; also माँच *mānth* in South-West Tirhut, and मथनी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भरौठ *bharānth*, भरैठ *bhareth*, भरैठ *bharaiith*, or भरनठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटदेहर *patdehal*, of which a local variant in Sāran is पटदेहर *patdehar*. To the east it is also जहकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरदानक *gardānak*, or in Champāran उपरौठा *upraunta*, and the others are called भरैठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is दुरौँच *duraundh* or दुरौँचा *duraundha*, or in East Tirhut चान *chhāt*. The gable-end wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चन्मार *chanmār*, and in Gaya and South-East Bihar कनेडा *kaneta*.

1252. *The eaves*.—These are ओलानी *olti* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरिषानी *oriyāni*. In Gaya and the south-east they are अगरी *agri*, and there and in the south-east ओहारी *ohāri*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहबत *mohabbat*; also as पसौँर *pasaunrar* in North-West Tirhut, पंसरौँर *panseraunrar* in Champāran, and पणिगार *paniagar* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेरवा *terua* generally, and तरक *tarak* in North-East Tirhut. In Shahabad they are also called मरवा *marua*. The slope of the roof is तारन *tāran* to the west and गरव *garav* to the east; also गरवगर *garahgar* in North-East Tirhut and तरनगर *tarangar* in Champāran. The raised ground under the eaves is in Gaya अस्थी *asthi*.

1253. *The cupboard.*—This is *ताखा takha* or *ताख takh*. A wall-bracket for lamps is *दिखरख diarakh* or *दखरखा diarkha*; also *देखर dekhār* or *देखरा dekhra* in South-West Shahabad, *धोरखा dhorkha* in Patna and Gaya, and *धरखा dharkha* in Gaya and South Munger. In North-East Tirhut it is *चखा chakka*, and in South-East Tirhut *चिरकन्दन chirakdān*. In North-East Tirhut *खरिखौना kharikauta* is a hole in the wall for keeping tooth-picks. In South-West Bihar and Gaya this is *भुरकी bhurki* or *खरकोटी kharkoti*. *मुखा mukha*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. *The men's and women's quarters, &c.*—The men's quarters are *मरदाना mardāna*, and also *मरदानी mardāni*. Other terms used are *दलान dalān*, *दरवाजा darwaja*, or *दरौजा darauja*, *दुआर duār*, and (south-east) *बैंगला bangla*. The women's quarters are *अन्दरान andarāt*, *जानाजा किता janāna kita*, or *हबेली habeli*. To the east they are also called *देरा dera*, and (in North-East Tirhut) *अंगना angna*. The part between the two is *देउही deurhi* or (south-west) *देउही deurhi*. This word is often used to signify a whole house, especially that of some great person, i.e., equivalent to 'palace.' The outer room is also *बहार बरा bahar ghara* or (South-East Tirhut) *बन बरा ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are *अमला amla* or *सांगर sāngar*, or to the south-east *सांगर sānga*.

1256. *The posts and beams.*—The wooden pillars supporting the roof are *खम्भा khambha*, *खम्बी khambhi*, *खम्बिया khambhiya*, or *खम्बिया khambiya*. Another name current to the west and in South Tirhut is *थुन्ही thūnhi* or *थुन्ही thūnhiñ*. In North-East Tirhut another name is *उचर उचर uchār*. In South Bhagalpur we find *खम्हाँ khamhāñ*, and in South Munger *खम्भी khambi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called *धरान dharan*, the pillar is called *मनिकम्ब manikthamh* or *मलिकम्ब malikthamh* or (in Shahabad) also *कौरी kauri*, and the props are called *पन्ही pankhi* or in Champaran *सिपवा sipwa*. When this is found too expensive, two struts run up from opposite walls, and cross

each other just under the ridge-pole, which rests on their upper angle. The struts are called भित्त-भेड़ा *bhitbhera*, घोरमुखाई *ghormuhāi*, or कैची *kainchi* to the west. Other names for similar supports are हाटका *hatka* and गोड़िया *goriya* in Shahabad, कौचल *kauāl* in Patna, Gaya, and South-East Tirhut, काहूँ *kahūi* in South-West Shahabad, घोरमुखा *ghoremuha* or गोड़ी *ghori* in Champāran and North-West Tirhut, कैच *kainch* in the east generally, and गैच *gainch* in South Bhagalpur. The टेरवा *terua* (or in South-East Tirhut कलन्दारा *kalandāra*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The ridge-pole is बरैर *barenr* or बरैरी *bareñri*, also लरही *larhi* in Champāran and the south-west, and नरही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross is filled in with grass, and the whole is tied up tightly. This filling in is called मैगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तारक *tarak*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबल्ला *kamarballa*, also पार *pār* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरवा *terua*, माला *māla*, मालवा *malwa*, मरुवा or मरवा *marua*, or मंरुवा *mañrua*, which support a long beam or bamboo, called सरदार *sardar*, on which the thatch rests.

1258. The round rafters of a thatched house are बाला *bāla*, also बाळा *bāla* in Shahabad. Thick squared rafters are known as करी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बातो *bāti* and बत्तो *batti*, also in North-East Tirhut जोंजान *jhonjan*. निगस्ता *nigasta* is a thick rafter used in South-West Shahabad; बरगा *barga* are the thinner rafters used in supporting a flat *pakka* roof. बली *balli* are rafters smaller than a बाला *bāla*.

1259. The round poles built up inside mud walls are लेवा *lewa* खान्ही *khānhi* north of the Ganges. In Shahabad they are गो *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lār*, and in South Bhagalpur नार *nār*. The support of a broken wall is अस्थम *astham* or चान्ही *chānhi* north of the Ganges; also चान्हा *chānra*, उचका *uchka*, or थमुवा *thamua* in South-East Tirhut. In Shahabad this is थन्ही *thānhi*, in Patna and Gaya थम्भी *thumbhi*, in South Bhagalpur

थम्बुवा *thambua* or चाँदा *chānda*, and to the south-east ओठगनी *othgani* or ओठगन *othgan*.

1260. गोल *gol* or गोला *gola* are round beams, and चौकोर *chaukor* or चौपचल *chaupahal* squared beams. The latter are also called चौहार *chaudhār* in Shahabad. A crooked beam is said to be कुबड़ *kūbar* in Shahabad.

1261. In South West Shahabad चैड़ा *cheira*, in South Bhagalpur चेला *chela*, and elsewhere south of the Ganges चैला *chaila* or चेही *chahi*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खप्पा *khapra* generally. Flat tiles are थप्पा *thapua*, or in Champaran पथुवा *pathua*, and in South Munger सुपतिवा *supatiya*. Another name is पटरी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोंटी *tonti* or (Shahabad) टोंटियारी *tontiyāri* south of the Ganges. In the north-west चौँचा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुंगरा *mungra*, and in Sāran मंगरा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरकन *markan* to the north-west, and जितुकी *jhituki*, जुटका *jhutka*, or जुटकी *jhutki* to the north-east. South of the Ganges they are ठिकरी *thikri* or ठिकड़ी *jhikti*. In Shahabad they are ठिकड़ी *jhikri* or ठिकड़ी *sikri*. Tiles are baked in a kiln, called आवा *awa* or (South-West Shahabad) आँवा *anwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरैरा *tarera*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटकन *phatkan*, and in Tirhut चरन *chharan*.

1263. *The bricks.*—These are ईँटा *inta* generally, local variants being ईँट *int* or ईँटा *ita* south of the Ganges, and ऐँटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन में आन बगल में ईँटा *man meñ ān, bagal meñ inta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pakal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or कँच *kānch*, which are sun-dried. Another classification is into अँगरेजी *angreji* or बड़का *barka*, which are large table-moulded bricks. These are also called गढ़िया *gadahiya* in Patna and South Bhagalpur, and टाली *tālī* in South Munger. Common country bricks are देहानी *dehāti*, or in South-East Tirhut भूँलोत *bhūlot* or पनगिआ

panginja. चौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahauri* to the west, पजार *pajāi* in South-West Tirhut, लखौरी *lakhauri* in East Tirhut, खजवा *khajwa* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बंकौ *bankau*, बकवा *bakwa*, or बंकवा *bankwa*. In South-East Tirhut these are known as चाकैटा *chākaita* or कोठिया ईटा *kothiya inta*. सुरजमुखी *surujmukhi*, or in Champāran गेंडुचावा *gehruāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवरी *thavai* is the name of the bricklayer caste. Bricks are burnt in a kiln, called पजावा *pajāwa*, पिजावा *pijāwa*, पिजवा *pijwa*, भट्टा *bhattha*, or भाटो *bhāthi*. An over-burnt brick is जहाँवाँ *jhañwāñ* north of the Ganges, and जहामा *jhāma* south of it. Local names are जहाम *jhām* in East Tirhut and जहामो *jhāmo* in South Bhagalpur. Half-fired bricks are पीयर *piyar* or पियरा *piyara*, other local names being भुसुरिया *bhusuriya* or सेवरारा *sewārā* in Champāran, सेवर *sewar* in Shahabad, पीला *pila* in Gaya, अवालू *awālu* in Patna, and कचकोच *kachkoh* in South Bhagalpur. Other names are भटरङ्ग *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusranga* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called चाल के ईटा *chhāl ke inta*, and in South Bhagalpur also चालटो *chhālṭi*.

1265. *Stone*.—Stone is पत्थर *patthar* or पत्थल *patthal*. Slabs of stone are पटिया *patiya* or सिल्ली *silli*. When large they are also called चौरा *chira* in Shahabad, and असार *asār* in Patna and Gaya. Small pieces for jambs and lintels are ठोड़िया *toriya* in South-West Shahabad, टटन *tātan* in the rest of that district, कचरी *kachri* in Gaya, and धोका *dhoka* in Patna.

1266. *Lime and mortar*.—The calcareous nodular limestone used for lime-making and road-metal is known generally as कंकड़ *kankar*, local names being आँकड़ *ānkar*, इकड़ी *ikri*, or ईकड़ी *inkri* (also in South-East Tirhut) to the west, गङ्गाट *gangat* in Patna and Gaya, and गोंगट *gingat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattān* or चटान *chatān*, also as लैम *lain* in South-West Shahabad. The small pieces for road-making are अंकड़ी *ankri* or आँकड़ *ānkar* in Shahabad, कंकड़ी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora* or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. चररा *chharra*, or in the south-east बासिस *bālis*, is coarse limestone gravel.

1267. Lime is चून *chūn*, चूना *chūna*, or चुन्ना *chunna*. It is of two varieties, viz. मिही *gitti*—that made from limestone, and कही *kali*—that made from shells. In the south-east that made from gravel is also called कही *kali*. The mussel shell used for making lime is सोपी *sipi* north of the Ganges, and सिनुवा *situa* or सिनुवा *situa* south of it. A local name is सिनु *sittu* in South Bhagalpur. गोंगा *ghongha*, ऐठा *aitha*, or ऐंठा *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is मसादा *masāda*, or in Patna दबोर *daboi*. Plaster is लेदा *ledāl* or नीपे *nipe*. Moistened clay used as mortar is गिलावा *gilāwa*, or in South Munger गिलेवा *gilewa*. In Patna, Gaya, and the south-east it is also called गारा *gāra*. The pounded bricks used as a substitute for sand is सुरखी *surkhi*. When a wall is whitewashed it is said to be पोचारा वाला *pochāra wāla*, चुनेटा *chuneta*, चुनवट्टा *chunwattal*, or चुना फर *chūna pheral*.

DIVISION XI.

FOOD.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोद *rasoi*; also भानस *bhānas* in East Tirhut. The *morning meal* is नाशता *nāshṭa*. Other names are पनःपिचार् *panpiyāo*, पनःपिचार् *panpiyāi*, जलःपान *jalpān*, जलःखर *jalkhaṣ*, and जलःखावा *jalkhāwa*. Other local names are जलःधेराव *jalgherāw* (Champāran), पनःपिचार् *panpiyār* (Gaya), and दाना *dāna* or दाना दूनी *dāna dūni* in Shahabad. पनःपिचार् *panpiyāi* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalewa*, कलेव *kaleu*, or (in Tirhut) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खास *khāy* in Patna, खेवा *khaiya* in Gaya, खारक *khāik* in South Munger, and कलौवा *kalaua* in South Bhagalpur.

1270. An *evening meal* is संझौवा *sanjhāwa* in South-West Shahabad. बेचाव *bedhu*, or in Champāran बेरःहटिया *berhatiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नेवावा *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called उलुस *ulus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

अकरी *akri*, एकरी *ekri*, or एंकरी *enkri*,—uncleaned rice.

अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आँवट *āṇwat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गुरी *gūri*.

आदौरी *adauri* or (Shahabad) आद्वरी *advāri*,—little round balls made of pulse.

अनाज *anāj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāwat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkaunch*,—see रिकौंच *rikaunch*.

अरदावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमंठी के रोटी *amānthi ke roti*,—see आँठी के रोटी *ānthi ke roti*.

आंटा *ānta* or आटा *āta*, पिसान *pisān*, कनिक *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकसा *chiksa*,—flour or meal.

आँठी के रोटी *ānthi ke roti*, also किसली के रोटी *kisli ke roti* (Champāran), अमंठी के रोटी *amānthi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango-stones.

आमिल *amil* (North-East Tirhut), खटार *khatāi* (Sāran), and खाटा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, इड़िमी *darimi* and खोरखा *khoiṣa*. The first is made from small immature mangos (टिकुला *tikula* or टिकोड़ा *tikorha*), and the second from large mangos.

आँवट *āṇwat*,—see अखरा *akhra*.

ओग्रा *ogra*,—see माँड़ *mānr*.

ओरखा *orha*,—see खोरखा *horha*.

इमरिती *imrīti*,—see जिलेबी *jilebi*.

इंगूर *ingūr* or इंगुरी *inguri* (north),—barley from which the husk has been removed by pounding.

उजिला *ujhila*,—cooked mustard-seed.

अमी *ūmi*,—green *marua* (*eleusine coracana*) roasted as food (see § 990).

उधवा दाह *udha dāl*, उधावउ *udhwal*,—see दाह *dāl*.

एकरी *ekri*, ऐकरी *enkri*,—see अकरी *akri*.

कचवनिवा *kachwaniya* (Sāran, Patna, and South Mungér), मोदक *modak* (Gaya and Shahabad), कसर *kasār* (South Mungér),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or कहुवाँ *panuāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पीठी *pithi* south of the Ganges.

कहुवा *karhua* (south),—food saved from supper for the children.

कबुली *kabali*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see चाँटा *anta*.

कसर *kasār*,—see कचवनिवा *kachwaniya*.

काँची *kānchi*,—see कहुवा *haluu*.

किचड़ी के रोटी *kisli ke roti*,—see चाँटी के रोटी *anthi ke roti*.

कुन्ती *kunti*,—see लार *lāi*.

कौन्तौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

कहज्जा *khajla* (north),—a sweetmeat made from wheat-flour.

कजूर *khajūr*, also (south of the Ganges) खुरमा *khurma* or (South Bhagalpur) जिलिया *jhiliya*,—a sweetmeat in the form of a date.

कटार *khatāi*,—see आमिस *āmil*.

खँडौरा *khanraura*,—see खुद्दी *khuddi*.

कबौनी *khabauni* (south),—a sweet cake of wheat.

काजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse; also called कबुली *kabali* or भूनल खिचड़ी *bhānal khichri* when spices are added. This last is called छाँकी *chhaunki* (i.e. seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad),—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khirawara*.

खीर *khir*, also खीरि *khiri* in North-East Tirhut and बखीर *bakhir* south of the Ganges,—rice boiled in milk with sugar. See also जादर *jāūr* and तामर *tamaī*.

खुद्दी *khuddi*, also (South-West Shahabad) खंड़ौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खजूर *khajūr*.

खुशका *khushka*,—see जान *bhāt*.

खुसकी *khuski*,—see परन्चन *parthan*.

खोमिया *khobhiya*,—see लार *lāi*.

खोरया *khoiya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see दमका *dabhka*.

गुग्गा *gumma*,—see आँठी के रोटी *ān̄thi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf. अहरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *gulddāna* (north-west), also इलदची दाना *ildāchi dāna* (Sāran and South-West Tirhut), and मुकुन्दी दाना *mukundi dāna* (Patna),—a sweetmeat made of wheat.

गुलब जांभुन *gulāb jāmun*,—a long sweetmeat made of dry curds (चेना *chhena*).

गुली *gulli*,—see खोरया *loiya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोष्ठा *goṣṭha* (north and south-west), also गोष्मिया *goṣhiya*,—a kind of sweet cake. See also फरा *phara*.

घट्टरा *ghattra*, घटोरा *ghatora*,—see पूषा *pūa*.

घट्टा *ghattha*,—see लपन्सी *lapsi*.

घटिहन *ghatihan*, घटिहन *ghathihan*,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा *ghatora*,—see पूषा *pūa*.

घसुआ *ghasua* or घसुई रोटी *ghasūi roti*, also पोक्षुआ *pōkhua* (Tirhut)

and सोहारी *sohāri* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghātho*,—see खपन्नी *lapsi*.

घाठि *ghāthi*,—see बैसन *besan*.

घाँठो *ghāntho*,—see खपन्नी *lapsi*.

घिबौड़ा *ghiyaura*, घोबर *ghiwar*, घुगुरी *ghuguri*,—see देवर *ghewar*.

घुघनी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

देवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad), घिबौड़ा *ghiyaura* (Patna and Shahabad), घोबर *ghiwar* (Gaya and south-east),—a sweetmeat made of wheat-flour.

घोर *ghor*, घोख *ghol*,—see मट्ठा *mattha*.

घोरंजावर *ghorjāūr*, घोरंजारी *ghorjāri*,—see मट्ठजावर *mathjāūr*.

चक्का *chakka*,—see चक्का *bajka*.

चटनी *chatni*,—"chutnee."

चबैना *chabena*, चबैनी *chabeni*, चरन्वन *charban*, or भूँजा *bhūnja*, also भुजना *bhujna* (Shahabad) and मूँही *mūhi* (South Bhagalpur), भूजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकसा *chiksa*,—see आँटा *ānta*.

चिकस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरही *pharui* (East Tirhut and Shahabad), फरही *pharhi* (Patna and Gaya),—unripe barley parched ; but in South Bhagalpur, फरही *pharui* is parched rice.

चुनी *chunni*,—see चून *chūn*.

चूड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चून *chūn* (north-west), चुनी *chunni* (Patna, Gaya, and South Munger), and राई *rai* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरना *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोंचा *chontha* (Saran),—a dish of pulse.

चौरी *chauri*,—see चिचुरी *chiuri*.

चौरठा *chauratha*, चौरठ *chaurath*,—rice soaked in water and then dried and pounded.

चनका *chhanka*, चेषकन *chheukan*, चेषकना *chhewankna*, चोंकल *chhaunkal*, चोंका *chhaunka*,—see बघार *baghar*.

चेना बाड़ा *chhena bāra*,—round flat sweetmeats made of dry curds (चेना *chhena*); a Bangali dainty adopted in Bihar.

चोंकी *chhaunki*,—see चिचुरी *khichri*.

जवाहार *jawakhār* (south) or पाचक *pachak* (South Bhagalpur),—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जावर *jāur*,—rice boiled in milk with salt. When boiled with sugar it is खीर *khir*, *q.v.*

जावर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरिती *imriti* or इमिरती *imirti*.

जान्ना *jhānjha* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

जिहिया *jhikiya*,—see खजूर *khajūr*.

जिल्ली *jhilli*,—see लट्टा *latta*.

जोर *jhor*,—see परेह *pareh*.

तूका *tūka* (north) or (East Tirhut) तुकरि *tukri*,—the fourth part of a round cake.

तिकरी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is तिकिया *tikiya*.

तकुआ *thakua*,—see ठेकुआ *thekua*.

थुरी *thurri*,—see थूरी *thūri*.

थूरी *thūri*, or (Tirhut, Gaya, and South Munger) थुरी *thurri*, (South-West Shahabad) थोरी *thori*, (Patna) मुररी *murri*, and (South Bhagalpur) मूरी *mūri*,—grain which has not burst while being parched.

थेकुआ *thekua*, थकुआ *thakua*,—a kind of cake pressed in a mould called अगारौडा *agaraula*.

थोरी *thori*,—see थूरी *thūri*.

दभका *dabhka* (north-west), दल्लक *galbal* (South Tirhut), दल्लक *dabhal*,—parched unripe grain, or ripe grain soaked in water and parched.

दुप्पा *duppha*,—see महार *mahuar*.

तक्कर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb तरल खाए, पुहु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तस्मर *tasmar*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khīr* in that the latter may or may not have water added.

तास खानी *tāj khāni*,—see तास खानी *tās khāni*.

तास खानी *tās khāni* (north), also (South-East Tirhut) तास खानी *tāj khāni*,—a round sweetmeat made of rice-flour, sugar, and clarified butter.

तिलकतरी *tilkatri*,—see तार *tār*.

तिलकुट *likut*,—a sweetmeat made of sesamum and molasses, much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of urid or mung mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसिवावर *tisiyāūr*,—linseed and rice cooked together.

दड़िनी *darini*,—see आमिस *amīk*.

दन्जावर *danjāūr* (Sāran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together.

दनौरी *danauri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दाररा *darra* (north),—coarse meal; but दाररा *darra* south of the Ganges is pounded maize boiled with water and sugar.

दलपिठो *dalpitthi*, दलपिठौरी *dalpithauri*,—see दाल पीठो *dāl pithi*.

दलसग्गा *dalsagga* or (South-West Shahabad) सगपहिता *sagpahita*,—pulse boiled with vegetables.

दलही पूरी *dalhi pūri*,—see बेरही *berhi*.

दाल *dāl*,—split pease or pulse. When these are parched they are called उलवाल दाल *ulāwal dāl* or उलवा दाल *ulwa dāl*.

दाल पीठो *dāl pithi*, दलपिठो *dalpitthi*, or (Shahabad) दलपिठौरी *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley-flour cooked along with pulse. पीठा *pitha* means balls of meal boiled in water.

धुनार *dhuñānr*,—see फोरन *phoran*.

धोख दाल *dhoal dāl*, धोख धोख *dhoānch*,—see धोई *dhoi*.

धोई *dhoi* (north and Shahabad), also धोख धोख *dhoānch* (South-West Shahabad), elsewhere धोख दाल *dhoal dāl*,—soaked pulse.

झोंग *dhong* (Shahabad),—a thick cake.

फकमान *pakmān* or फकवान *pakwān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called गुग्गा *gumma* (*pharnaceum mollugo*) roasted in a castor-oil leaf.

पहुआँ *panuān*,—see कचरस *kachras*.

पपरा *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परन्धन *parthan*, also Gaya पलेथन *palethan*, and हुसकी *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परन्मल *parmal* (Shahabad),—parched maize or grain. See also होरहा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेह *pareh*, रसा *rassa*, रासा *rāsa*, or जोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परन्धन *parthan*.

पाम *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchak*,—see जवावार *jawākhār*.

पापर *pāpar* or पपरा *papra*,—a crisp cake of pulse flour.

पिठार *pithār* (North-East Tirhut),—rice pounded in water.

पिठा *pittha* or पीठा *pitha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिठ्ठी *pitthi*.

पिठ्ठी *pitthi*,—see पिठा *pittha*.

पिसान *pidan*,—see चाँटा *anta*.

पीच *pich*,—see माँड़ *mānr*.

पीठा *pitha*,—see पिठा *pittha*.

पीठी *pithi*,—see कचौड़ी *kachauri*.

पूचा *pūa*, also (East Tirhut) पू *pū*, and घटोरा *ghatora* (Patna and Gaya), and घट्टरा *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूचा *māl pūa*.

पूरी *pūri*, also (north) लुचुई *luchui*, and (Tirhut) सोहारी *sohari* or सुहारी *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, *ब पचे नहिँ, पूरी खा मारि ghyu pache nahiñ pūri la mārī*,—a fight for muffins, when even clarified butter won't digest.

पेठा *petha* (north), also रुचापाग *bhuāpāg* (South-East Tirhut),—candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loiya*.

फरन्ही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोखा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharātha* (north and south-east), पराठा *parātha* (elsewhere),—bread made like pie-crust.

फरुही *pharuhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parohed rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बेरन्ही *berhi*.

फुटहरा *phutahra*,—see लिट्टी *litti*.

फुठ्ठा *phutha* or (South-West Shahabad) फुटहरा *phutahra*,—parched gram and pease.

फुटेहरी *phutehri*,—see लिट्टी *litti*.

फूलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फूलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बत्तास फेनी *batās pheni*.

फोहन्ना *phokna*,—see फरही *pharuhi*.

फोरन *phoran*, also (Shahabad) धुन्दाँर *dhuñdār*,—seasoning used with food.

बखौर *bakhir* (South-West Shahabad), रसिया *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खौर *khir*.

बगिया *bagiya*, बगेया *bageya*,—see पिठा *pittha*.

बहार *baghār* (north-west), छेवन्का *chheukan* (Tirhut), छेवन्का *chhevakna* (Patna), छैकल *chhaunkal* (South Munger), बन्का *chhanka* or छैका *chhaunka* (South Bhagalpur),—the act of seasoning food.

बचका *bachka*,—see बजका *bajka*.

बजका *bajka* or (Patna) बचका *bachka*, (north चका *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बत्तास फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बत्तासा *batāsa*,—a spongy sweetmeat made of sugar.

बफौरी *baphauri*,—pulse-flour cooked by steam.

बरजौर *barjaur*,—see बरगइन *berhin*.

बरफी *barphi*,—a white sweetmeat made of wheat, flour, milk, and sugar.

बरा *bara* or बारा *bāra*,—cakes of *urid* pulse fried in clarified butter or oil. See also बजका *bajka*.

बरी *bari*,—balls of *urid*, *mung*, or gram-flour fried in clarified butter or oil.

बहुसाही *balusāhi* or बाबू साही *balu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहुरी *bahuri*,—see बोरन्हा *horha*.

बारा *bāra*,—see बज्जका *bajka* and बरा *bara*.

बाबू साही *bālu sāhi*,—see बहुसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कुसी *bāsi kūsī*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-besan, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरन्ही *berhi*.

बेरन्दिन *berhin* or बरन्जौर *barjaur* (Shahabad),—pulse cakes.

बेरन्ही *berhi*, दलन्ही पूरी *dalhi pūri* (north), फटपूरी *phutpūri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरन्हीया *berhiya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or बाढि *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

बभर्री *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुशका *khushka* (amongst Musalmāns),—plain boiled rice.

भुआपाग *bhuāpāg*,—see पेठा *petha*.

भुज्जा *bhujna*, भूजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.

भूनाल खिचर्री *bhūnal khichri*,—see खिचर्री *khichri*.

मप्रदा *maēda* or मैदा *maida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मठर्री *matri* (north), मुठर्री *muthri* (South-West Shahabad),—a sweetmeat made of wheat-flour.

महा *mattha* or माठा *mātha*, also मन्था *mantha* (South-West Shahabad), घोख *ghol* or घोर *ghor* (to the east), and मही *mahi* (South Tirhut),—butter-milk.

मठज्जावर *mathjāūr*, also (east) घोरज्जावर *ghorjāūr* and (South Bhagalpur) घोरज्जारी *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठरी *mathri*,—see मठरी *matri*.

मकुसुङ्का *marsatka* (Gaya),—rice-gruel with the rice.

मन्था *mantha*,—see महा *mattha*.

महान भोग *mahan bhog*,—see हलुआ *halua*.

महिवावर *mahiyāūr* (north) and महेर *maher* (South-West Shahabad),—a mess of rice, &c., in butter-milk.

महवार *mahuar* or (South Bhagalpur) डुप्पा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see महिवावर *mahiyāūr*.

माठा *mātha*,—see महा *mattha*.

माँड़ *mānr* (amongst Hindus) and पीछ *pieh* or ओग्रा *ogra* (amongst Musalmāns),—rice-gruel.

माख पूछा *māl pūā*,—wheat-flour, sugar, and milk mixed and cooked in clarified butter only, thus differing from पूछा *pūā*, *q.v.*

मीठी पूरी *mīthi pūri*,—sweet cakes.

मुररी *murri*,—see ठूरी *thūri*.

मुही *mūrhi*,—see ठूरी *thūri*, चबेना *chabena*, and लार *lāi*.

मेरखुन *merkhun*,—see खुदी *khuddi*.

मैदा *maida*,—see मयदा *māēda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियाँ *buniyān* shaped like pearls.

मोदक *modak*,—see कचनमिषा *kachwaniya*.

रई *rai*,—see चून *chūn*.

रस गोला *ras gola*,—round balls of dry curds (चेंना *chhena*) in syrup; a Bangāli dainty adopted in Bihar.

रसिया *rasiya*, रसियाच *rasiyāo*,—see बखीर *bakhr*.

रसा *rassa*, रासा *rasā*,—see परेच *pareh*.

रान *rān*,—see पाग *pāg*.

राब *rāb*,—boiled sugar-cane juice.

रिक्कौच *rikaunch* or रेंडा *saindha* (north), also अरक्कौच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the चरदे *arui* (*Arum colocassia*).

लकठो *laktho*,—see सेव *seo*.

लठा *latta* or लाठा *lāta*, also (South Bhagalpur) जिहो *jhilli*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू *laddu* or लड्डुवा *larua*,—a sweetmeat made up of sugar and cream.

लपन्गी *lapsi*,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ *ghāth*, (South-East Tirhut) घट्ट *ghattha*, (South Munger) घाठा *ghātha*, and (South Bhagalpur) घाठो *ghātho* or घाँठो *ghāntho*.

लार *lāi*, also (Tirhut) मूँही *mūrhi*, कुन्नी *kunti* (Patna and the south-west), and तिलकतन्त्री *tilkatrī* (South Bhagalpur) and खोभिया *khobhiya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाठा *lāta*,—see लठा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टी *litti*, लभरी *bhabhri*, मकुनी *makuni*, or फुटहररी *phutehri* or (south) फुटहरा *phutahra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुचुई *luchūi*,—see पूरी *pūri*.

लोिया *loiya* or (South Bhagalpur) गुली *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalman women call them पेड़ा *pera*.

लकड़पावा *sakarpāla* or (Gaya) मिरजरी *mirjai*,—a sweetmeat of wheat-flour.

सगपहिना *sagpahita*,—see दलसग्गा *dalsaggā*.

सतुवा *satua*, सतुई *satui*,—see सतू *sattu*.

सत्तू *sattu* or सतुआ *satua*, also (Shahabad) सतुरै *satui*, and (north, generally amongst mendicants) सितलबुकनी *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिआ *parakiya*,—balls of flour, with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk; also generally *eau sucré*.

सनि *sāni*,—see बोर *bor*.

साँस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सोधा *sidha*,—provisions, food, as in the proverb सिधा सन्देह, गब्य गब्य करवि *sidha sandeh, gabya gabya karathi*,—it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा *sira*,—see पाग *pāg*.

सिरवा *sirua*,—soup.

सुरका चुरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सूजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकठो *laktho*,—a kind of coarse macaroni, differing from सेंवरी *semwai* in not being regularly coiled.

सेवरी *semwai*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सैन्डा *saindha*,—see रिकौंच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

सलुआ *halua*, also (Shahabad) काँची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महान भोग *mahan bhog*.

हाबुस *hābus*,—green barley roasted as food.

होरहा *horha* (west), ओरहा *orha* (east generally), also होल्हा *holha* (Patna and Gaya), बहुरी *bahuri* or परमल *parmal* (Shahabad),—unripe grain, roasted in the ear or pod.

होल्हा *holha*,—see होरहा *horha*.

DIVISION XII.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus *बिवाह biyāh*, local optional names being *शुमङ्गली shumangali* (properly the marriage service described in § 1328) in North-West Tirhut and Champaran, and *बिवाह दानी biyāh dāni* in East Tirhut. *बिवाह bibāh* is common in North-East Tirhut, and *बिवा biha* in South Bhagalpur. Amongst Musalmāns it is *सादी sādī* or *शादी shādī*, *बिवाह nikāh* being the less regular form. The marriage contract is *अकद akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) *बर bar* (properly bridegroom), *भतार bhatār*, *पिया piya* or *पी pi* (only used in poetry), *पती pati* or *सामी sāmī*. Local forms are *जौबाब jhūwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut *सौरे saineñ* amongst the lower classes and *सामी swāmī* or *सवामी sawāmī* amongst the higher classes. *भतार bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word *शौहर shauhar*. The following words are used by Hindus and Musalmāns indifferently: *दुल्हा dulha* (properly bridegroom), *पुरुष purukh*, *मरद marad*, *खसम khasam*, *अदमी admi* or *अदिमी adimi** (also used in South Munger to mean wife), and *खविन्द khāwind*. South of the Ganges occur *अम्दी amdi* and *मरदावा mardāwa*. A wife calls her husband *मरद marad*, or in the localities mentioned above *जौबाब jhūwāy* or *मरदावा mardāwa*. In South Bhagalpur she calls him *सौरे saineñ*.

1275. A *wife* is *मेहरारू mehrāru*, *इस्तिरी istiri*, *माउग maug* or *मौगी maugi*, *बाहू bahu* or *बाह bah*, (also, in Champaran, *बाह bauh*) (which means literally daughter-in-law), *जानी janni*, *बेकत bekat* (also used to mean husband), *जानना janāna*, *जोरु joru*, and *कबिला kabila*, the last two

* Often spelt by purists *आदमी ādami*.

being principally used by Musalmāns. *जौजी jauji* (a corruption of *sauja*) is used only by Musalmāns and Kayasths. When talking to a respectable man about his wife, the word *सवारी sawāri* or *घर के लोग ghar ke log* or a periphrasis is used. Thus they say in Shahabad *अपने के सवारी ऐसी कत apne ke sawāri aili ha?* 'has your wife come?'; *रवाँ घर के लोग कहाँ बाकी rawāñ ghar ke log kahwāñ bārīñ?* 'where is your wife?'; or *रवाँ रवैसी में कब ऐसी कत rawāñ habeli mēñ kab āili ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'

1276. When there are two wives, each is *साउत sāūt* or *सौतिन sautin* to the other, a South Ganges variety being *सौतिन sotin*, and in South Munger *सैतिन saitin*. The first wife is *बिवाही biyāhi*. In Patna and Gaya *बिही bihi*, and in Shahabad *मेहरी mehri* and *कबिला kabila*, are also used in the same sense. When there are two wives, the elder is called *जेठरी jethri*, *जेठकी jethki*, or *बककी barki*, and the younger *लहरी lahuri* or *छोठकी chhotki*.

1277. A woman whose husband is alive is north of the Ganges *प्रहवती ehvāti*, and south of the Ganges she is *अहिवाती ahiwāti* or *अहिवाती ahiyāti*. A local variety is *ऐहब aihab* in South-East Tirhut. *सोहागिन sohāyin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is *सधवा sadhwa*. When a married woman is living in her father's house she is a *नेहरैतिन naihraitin*, or in South Bhagalpur *सवासिन sawāsin*, and when she is living with her husband's family she is *ससुरैतिन sasuraitin*.

1278. A widower is *रन्दा randa* or *रान्दा rāñra*. If he marries a second time he is *दोबाह doah* or (in East Tirhut) *दुतिबर dutibar* or *दुबिबाहा duibiyāha*, and in South Bhagalpur *दोबिहा dobiha*. If he marries a third time he is *तेबाह teah* or (in East Tirhut) *त्रितिबर tritibar*, and South Bhagalpur *तेबिहा tebiha*. In such case he is also called *दोबाह doah*.

1279. A widow is *बैवा bēwa* or *रान्दा rāñr*. Another term is *बिधवा bidhwa*. In South-East Tirhut *बैधब baidhab* is also used. The second marriage of a Hindu widow is *सगाह sagāi*. Optional names are *सगाहम sagaham*, *सम्बन्ध sambandh* or *समथ samadh*, used chiefly north of the Ganges. To the south-east *चुमावन chumāvan* or *चुमौना chumauna* is also used in this sense. Such a woman is called to the west *अरधी ardhi*, and the second husband is *सगहवा sagāhua* or *संगहवा sañghua*. In Western Shahabad he is *संगुत sānghut*, and to the west generally

बन्धुवा *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पच्छगवा *pachhlagwa* or कठबेडा *kathbeta*, or in South Bhagalpur लहबेडा *lahbeta*. The second marriage of a Musalman widow is अकद सानी *akad sāni* or निकाह *nikāh*.

1280. A *kept-woman*, who lives with a man without marriage, is रक्खिन *rakhekin*, रक्खेली *rakheli*, or रक्खनी *rakhni*. Other names are रखी *randi*, उरहरी *urharhi* or उरहरी *urhari*, and धेमनी *dhemni*. सुरैतिन *suraitin* is used in South-West Shahabad.

1281. The *bridegroom* is दुलहा *dulha*, बार *bar*, नौसे *nause* or नौसे *naushe*. Also, south of the Ganges, गभरू *gabhrū*. In East Tirhut the forms बिखिया *bikhiya* and बिखेया *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुलहिन *dulhin* or कनेवाँ *kaneāñ*, also in South Bhagalpur कन्याइन *kanyāin*. The bridegroom's people call her लरिकी *lariki*, लरकिनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दाहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर *den mohar* den north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations or *vice versa* is amongst Hindus बरतूर *bartūi* or बरदेखी *bardekhi*, or in Shahabad बरेखि *barekhi*. In South Munger it is sometimes पनबट्टी *panbatti*. In Patna it is occasionally बभन पुखी *babhan puchhī*. Amongst Musalmāns the name for a proposal is निसबत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुवा *agua*. In North and East Tirhut he is also गढक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौवा ब्राह्मन *naua brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुहाबधा करन *suhābadha karab*, while in North-East Tirhut it is कथा करन *katha karab*. South of the Ganges it is बरतुहार *bartuhār*. Most of these words, however, include the

preliminary negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's, or *vice versa*, the food given him to eat is called *बरतूही के भत* *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is *बहत* *bhathkkai*.

1287. The *betrothal* consists in paying the *तिलक* *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This *तिलक* *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called *फालदान* *phaldān*, *हँका* *chhenka*, or *बर हँका* *bar chhenka*. In Saran and Champaran it is also called *बारका* *barachchha*, in South-East Tirhut *पञ्चरही* *pancharhi*, and in South Bhagalpur *पञ्चोही* *pantohi*.

1288. The man who carries the *हँका* *chhenka* is the *हँकचरु* *chenkākru* north of the Ganges. South of the Ganges he is *हँकचरी* *chhenkākari*, or in South Munger *महनौ* *mahton*.

1289. The *period of marriage ceremonies* dates from the presenting of the *तिलक* *tilak*, and is called *लगन* *lagan*, or in East Tirhut *सुध* *sudh*.

1290. The *marriage procession* is *बरिवात* *bariyāt*. Sometimes the Hindi form *बारत* *barāt* is used. When it remains at the house of the bride a day after the wedding, the halt is called *बरजाद* *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called *कदुर* *karhui*, *कदुवा* *karhua*, or *दोल कदुर* *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is *गवना* *gauna*, *गवन* *gawan*, or *गौना* *gauna*. In East Tirhut it is also *दुरागमन* *durāgaman*, and south of the Ganges *दुरागम* *durāgam*. Another name is *रोकसती* *roksati*, *रोकसही* *roksaddi*, *रोसकती* *roskati*, or *रोसकही* *roskaddi* (روكسني). Yet another is *बिदागी* *bidagi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut *दुरागमन* *durāgnaghan*. Immediately

before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called *नेचार neār*, and the persons who carry them *नेचरधरुवा neardharua*. The persons who actually fetch the bride are *लौतार lautāhar*, *नेवतार neotāhar*, *लेतार letāhar*, or *खिचान liāwan*, or in South Bhagalpur *लेवारी leyāri*.

1293. The *newly-arrived bride* is called *गौनहरी gaunahri*. In East Tirhut she is also called *बहवासिन bahuāsin*. The male members of her party are *लोकनाहा loknāha*, and the females *लोकनी lokni* or *लोकनिया lokaniya*.

1294. After consummation of marriage, the *first and second visits of the bride to her parents' house* are called *रोक्सती roksati*, &c., as above. The *second visit of the bride to her husband's house* is *दोंगा donga*, and her third visit is *तेंगा tenga*. Her subsequent visits to her husband's or her parents' house are called *रोक्सती roksati*, *बिदागी bidāgi*, *बिदागरी bidāgri*, *अवन गवन awan gawan*, *बहुरा ahura bahura*, *अहोर बहोर ahor bahor*, *बौरा बौरा aura baura*, or *पारल गैल dīl gail*.

1295. A *married girl in her father's house* is called by her people *दरै dai*, *धौ dhi*, *बबुरै babuī*, or *सुवासिन suāsin*. When a wife is in her father's house, and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called *पेठवनिचा pethwaniya*.

1296. Their *father-in-law's houses* are called by bride and bridegroom respectively *ससुरार sasurār*. The educated also use the Hindi word *ससुरास sasurāl*. In East Tirhut it is called *सासुर sāsūr*, and in Shahabad sometimes *ससुरा sasura*.*

1297. The *wife's parents' house* is called by her in Patna and South Munger *नहिरा nahira* or *मेका maika*, and in South Bhagalpur *नेहरा nehra*. Elsewhere she calls it *नैहर naihar*.

1298. The *husband's or wife's maternal grandmother's house* is called by him or her *नानीहाल nānihāl*, *ननिहाल nanihāl*, *ननिहार nanihār*, *ननिहर nanihar*, or *ननिबौरा naniaura*. Other names are *ममहर mamhar*, and (in East Tirhut) *मात्रिक mātrik*.

1299. The *husband's or wife's paternal grandmother's house* is his or her *दादीहाल dadihāl*, *ददिहाल dadihāl*, *ददिहार dadihār*, *ददिहर*

* A man in his father-in-law's house is always made much of, and fed well; hence in thieves' jargon a jail is called (let us hope sarcastically) *ससुरार sasurār*.

dadihar, or ददिहौरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *paitrik*, while in South Bhagalpur they say बपहर *baphar*.

1300. Their *maternal uncle's houses* are his or her ससहर *mamhar* or ससुर *mamuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

1301. The *paternal grandfather's house* is (north of the Ganges) अजिहौरा *ajiaura*.

1302. The *father of the bride and the father of the bridegroom* call each other समन्धी *samdhi*. Their wives call each other समन्धिनी *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goala in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few hand-fuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धानबट्टी *dhanbatti*. This paddy is reserved to be parched in the *chūlha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāvan* or चुमौना *chumauna* ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमावब *chumāēb*.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमंगरा *pachmangra*; if eight days, अठमंगरा *athmangra*.

1306. The ceremony called मटकोड़वा *matkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with लाल माटी *lāl māti*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a

fireplace, *चूल्हा chālha*, of this mud in the centre of the court-yard or *बागन āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the courtyard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fireplace. This shed is called *मढ़न्वा marhwa*, *मँड़न्वा manrwa*, or *मँड़ो mānro*, also in South Munger *मड़न्ही marhi*, and in South Bhagalpur *मखण mandap*. The same day a potter brings an earthen pot, called *कलसा kalsa*, with a four-wicked lamp, called *चौमुख chaumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called *कोहबर kohbar*. According to some the pot is placed at once in the *मढ़न्वा marhwa*.

1308. A plough-shaft (*हरिष haris*), a plough-yoke (*पाखो pālo*), and some bamboo twigs (*करन्ची karchi*), are then buried in the ground in the centre of the *मढ़न्वा marhwa*. Then five men bring out from the *कोहबर kohbar* the *कलसा kalsa*, and place it under the *मढ़न्वा marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the *मढ़न्वा marhwa* with *घ्यू ghyu* (clarified butter), and on each the mother applies some vermilion (*सेनुर senur*). The name of this ceremony is *घुडारी ghyudhāri* or *डीडारी dhidhāri*. In South Bhagalpur it is *घिडारी ghidhāri*. At the same time worship is offered to the progenitors of the family, which is called *मन्त्रीपूजा mantri pūja*. Then five men take turmeric (*हरन्दी hardi*), oil (*तेल tel*), and *dub* grass (*दूबी dūbi*), which they scatter on the bride's forehead. This is called *हरन्दी चढ़ावन hardi charhāeb*. Then women anoint her body with oil and turmeric. This is called *उबन्टन ubtan*, &c.; see § 1342.

1309. Next day, before the arrival of the procession, the paddy saved from the *धनबट्टी dhanbatti* is parched in the fireplace under the *मढ़न्वा marhwa*. This is prepared for the ceremony of *खावा छिटार lāwa chhitāi* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called *इमली घोंटार imli ghontāi*. In South Bhagalpur a similar ceremony is called *अमलो घोटन amlo ghotan*. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the centre fibre of one of the mango leaves hanging up in the *मढ़न्वा marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow

of her own right hand, into which the elder male pours a little water. The piece of fibre is called *खरिका kharika*, *तिन्का tinka*—, or *दन्ती danti*. This the mother holds over her daughter's head and gulps (*घोंटव ghotab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.*, pleased)? (*जुरैयू jurailu*)," to which she replies "I am cool (*जुरैयू jurailū*)."

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the *मढ़वा marhwa*. These are, north of the Ganges, *बन्धनवार bandnewār* or *बनवार banwār*. South of the Ganges they are *बन्धनवार bandanwār*, and in South Munger *घेरा ghera*. In South Bhagalpur mango branches are hung about the house, and are called *पल्लो pallo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the *मढकोड़वा mathkorwa* is performed. A *चूल्हा chulha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no *मढ़वा marhwa* is built. The ceremonies of *चुमौना chumauna* and *हरदी हड़ाघ hardi charhadeb* are performed on him, as is done to the bride.

1313. The paddy reserved from the *बन्धनही dhanbatti* is parched in the *चूल्हा chulha*. This parched grain is taken with the wedding procession, and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (*उबतः ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called *नहछू nahchhu* (see § 1326). The ceremony of *इम्ली घोंटार imli ghotāi* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called *सिनेह के पानि sineh ke pāni*. He is not allowed to bathe again until the *चौथारी chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's *नहछू nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. *The first scattering of rice.*—When the bridegroom arrives at the door of the bride's house, the women of her family receive him,

and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (छोपी *chhipi* or थारी *thāri*) and a small lamp (दीया *diya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुन्नरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिहावन *parichhāwan*, परिह्व *parichhān*, परन्हावन *parchhāwan*, परह्वन *parchhan*, or परन्हावनी *parchhauni*. A similar ceremony is called in South Bhagalpur गलन्सेदी *galsedi*.

1317. *The ceremony of the pestle.*—The girl's mother then rubs in the palm of her hand a curry pestle (लोहा *lorha*), which she applies to the cheeks of the bridegroom. This is called गाळ सेंकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called दूषा *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmrūp (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. *The marking of the bridegroom's forehead with sandal paste before marriage* is तिलक *tilak* or तिल्लक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलकहार *tilkahru*, and in the east तिलकदेवता *tilakdeva* or तिलिकिया *tilikiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुषार *duār* पूजा *pūja*. In South Bhagalpur they are known as दुषार लगार *duār lagāi*. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जननीवा *janwānsa* or (in North-East Tirhut) बैठकी *baithki* or बाघघर *baaghar*, and in South Bhagalpur जन्मावा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जननीवा *janwānsa* a bowl of sweet drink or *sharbat*, called दूषा *dhūa*, and covered with a red cloth. He also brings some urid (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकुषा *bukua*. On his arrival at the जननीवा *janwānsa* he scatters this in the air, causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुकुवा उर्दी *bukua urdī*. A similar ceremony is called, north of the Ganges, धुरच्छक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

1322. When all is ready the friends of the bridegroom leave the जानवाँसा *janwānsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनेषार *kaneāi*, or in South Bhagalpur बिहौती *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the महंगा *marhwa*. This visit is called निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरखन *nirchhan*, as the bridegroom's party see (निरेखन *nirekhab*, to see) the bride now for the first time.

1323. Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brahman. These bracelets are called कङ्कन *kangan* or कङ्कन *kankan*. The ceremony is called अठोंगर *athongar*, अठांगर *athaungar*, or (in Patna) लठांगर *lathaungar*.

1324. Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गूर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्दन *bandan*, गुरहत्थी *gurhatthi*, or गुरहत्थन *gurhatthan*, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौँधा *guraundha*.

1326. Then the bride's mother sits in the महंगा *marhwa* with the bride between her knees, holding her round the waist. The cere-

mony that follows is the *cutting of the nails*. This is called नहच्छु *nahchhu*, नहच्छुवा *nahchhua*, नहच्छुवा नहावन *nahchhua nahāwan*, नहच्छुडिवा *nahkatiya*, or (in Shahabad) नहच्छुङ्गी *nahchungi*. In South Munger it is नहच्छुण्ड *nachhundā*, and in South Bhagalpur लौछुवा *lauchhua*. The bride's mother has previously sent (§ 1321) a barber (बजाम *hajām*) to the जनवाँसा *janwānsa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur*; the other is worn by the bride, and is called मौरी *mauri*, or (south of the Ganges) पटवासी *patwāsi*, or पटमौरी *phatmauri*. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (बजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

1327. The bridegroom's party then returns to the जनवाँसा *janwānsa*, and the bride goes inside the house and exchanges her कनेडी *kaneḍi* for her wedding dress or पिरी *pīri* (see § 1348). The bridegroom is then sent for and is seated under the महवा *marhwa*, and the father or elder male relation brings the bride and seats her beside the bridegroom under the महवा *marhwa*, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

1328. Then the *marriage service* is read by the Brāhman. This is called शुमङ्गली *shumangali* or सुमङ्गली *sumangali*. The bridegroom sits under the महवा *marhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेडी दान *kaneḍi dān* or जाँघा (जाँघ or जँघिया) बेसाण *jāngha* (*jāngh* or *janghiya*) *baisāḍh*.

1329. It is not necessary to describe particularly the procedure carried out by the officiating Brāhman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (बच्चन *achchhat*) about, worshipping Gauri, and the like. At one period the Brāhman puts into the bride's father's hand a shell containing water, flower, *achchhat*, and metal, and makes him empty it round the base of the earthen pot कालसा *kālsa* on the top of which the lamp with four lights (called

चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेचई दान *kaneāñ dān*.

1330. From the time of the arrival of the बरिदान *bariyāt* up to the completion of the कनेचई दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गेंठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेंठ जोड़ *geñth jor* or गेंठजोड़न *gethjoran*, and in South Bhagalpur as जनम गेंठ *janam genth*. At the same time something of small value, such as a two-āna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brāhman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरी पाखो (or पखो) *añchri pālo* (or *pālo*).

1332. The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, *e.g.* in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the महुआ *marhwa*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा चिडार *lāwa chhitāi* or, in Shahabad, लावा मिराब *lāwa mirāib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भौवर *bhāūwar*, भौवरी *bhāūveri*, भौरी *bhauri*, or बस भौरी *sat bhauri*. It is also called बेदि घुमाव *bedi ghumāēb*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhman. This is called आरत *arat*, आरती *arti*, अगती *agti*, or अगिवासी *agiyāsi*. In South Bhagalpur it is called होम *hom*.

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmans and Kāyasths, however, it is done by the bride's brother. The ceremony is called **बरक बैसाब** *barak baisāb* or **उथाब** *uthāb*.

1334. This is followed by the *application of vermilion*. In this the bridegroom takes a small cup containing vermilion in one hand, and applies vermilion to the parting of the bride's hair with a piece of hemp. This is called **सेनुर दान** *senur dān* or **सिन्दुर दान** *sindur dān*.

1335. *The stopping at the door.*—The couple then leave the courtyard and go into the house where the family deity is put. This house is called **कोबर** *kohbar*, or in South Bhagalpur **कोबर** *kohbara*. At the door they are stopped by the sister of the bride, who requires the bridegroom to repeat certain verses, called **दुरौं** *duraundh* or **दुरौं** *duraundha*. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called **दुआर हँकार** *duār chheṅkāi* or **दुआर हँकौनी** *duār chheṅkauni*.

1336. *The stealing of the shoes.*—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called **जूता चोरार** *jūta chorāi*. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called **जूता गोर लगार** *jūta gor lagāi*.

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family*, offerings being made to him at the same time. This is called **गोर लगार** *gor lagāi*. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the **जनवाँसा** *janwāṁsa*, and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the **जनवाँसा** *janwāṁsa*, and finishes it there, or sometimes leaves it unfinished. This is called **खीर खियाव** *khīr khiyāv* or **बियाही भान** *biyāhi bhāt*, or (in East Tirhut) **महुअक** *mahuak*.

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called **मरजाद राख** *marjād rākh*. This may last

for two or three days or more. On the expiry of the period of *marjād*, the bride's people see the bridegroom's party off. This is called *रोस्कति करि देब* *roskati kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called *लोठली* *lotli*. It is managed as follows : The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the *जनवाई* *janwāisa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the *जनवाई* *janwāisa*. These return presents constitute the dowry, and are called the *दहेज* *dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (*चद्दर* *chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying " *राम राम rām rām*," to which the other replies in the same words. This ceremony is called *रामरामी* *ramrammi*, *मिलन* *milan*, *मिलनी* *milni*, or *समन्धी* *samdhī* *मिलवा* *milāwa*. The two fathers are now, by relation, *समन्धी* *samdhī* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called *समन्धी* *samdhī*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called *बटवारी* *batsāri*, and in South Bhagalpur *पाथक* *pāthak*. Then the procession, bridegroom and all, goes off.

1340. *The untying of the bracelets.*—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called *चौधारी* or *चौधारी* *chauthāri* or *चतुर्थी* *chaturthi*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, *उबन* *ubtan*, &c. ; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. *Miscellaneous.*—The *wedding breakfast* is (north of the Ganges) *कलौ* *kalau* or *मजनी* *majhni*. South of the Ganges, in Shahabad it is *पङ्गत* *panghat*, and elsewhere *गोरौडा* *goraudha* or *गुरौडा* *guraudha*.

The feast at the houses of both parties the day before the marriage procession is *भतवान* *bhatwān*, *भतवाजी* *bhatwāni*, or *भोज* *bhoj*. Before eating the guests wash their feet, and the ceremony is called *पर पखारी* *pair pakhāri*, *पेर पखरवा* *pair pakharua*, *पॉव पखारी* *pāw pakhāri*, *मोड़ धोइ* *gor dhōi*, or *गोड़धोचार* *gordhoāi*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges *अबटन* *abtan*, and in East Tirhut *उगटन* *ugtan*, *कसार* *kasār*, or *कासा* *kāsa*. South of the Ganges we find *उबटन* *ubtan* or (in Patna) *ओबटन* *obtan* very generally used; also *आँवट* *āwat* and *अपटन* *aptan* in Shahabad, *उकटन* *uktan* in South Munger, and *कासा* *kāsa*, *बहार* *kasāra*, or *उकन* *utkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere *जनम पत्र* *janam patr* or *जनम पत्ररी* *janam patri*. Also, very generally, *टीपन* *tipan*. In West Shahabad they are also *कुण्डी* *kundli*. If they agree, the phrase *गनना बनब* *ganna banab*, or *जोग मिलब* *jog milab*, or *रास बारग बैस गेल* *rās barag bais gel*, is used. To calculate the horoscope is *गिनब* *ginab*, or *जोग गिलापब* *jog milāpab*, or *दिन गुनी करब* *din gunni karab*, or *बनन पुछी* *babhan puchchhi*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the *लगन पत्री* *lagan patri*, or simply as the *चिट्ठी* *chitthi*. The *formal invitation* to the wedding is *नेवन्ता* *neñwta* or *नेवन्ता* *neota*, or (in East Tirhut) *नवत* *nawat*.

1345. The *feast given to the brotherhood at the wedding* is known as *भइचारा* *bhaiāra*, *भइचारी* *bhaiāri*, *भइचारे* *bhaiāre*, *भइचारो* *bhaiāchāro* (Shahabad), *जेवन्नार* *jeonār*, or *भोज* *bhoj*.

1346. In North-East Tirhut, amongst certain castes, especially the *Bikau* (बिकौषा) Brāhmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called *कनेचौ दान* *kaneāñ dān*. In South Bhagalpur this is called *मेन* *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called *बिकनरी* *bikri*.

1347. The *presents* given are as follows:—*सनेस* *sanēs*, *दादा* *dāla*, or *दाद दौरा* *dāl daura*, are the presents sent by the bridegroom before the arrival of the procession. *दहेज* *dahej*, as already explained, is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

and the other women give him presents, which are called *सलामी salāmi*. Other similar presents are in South Munger *पुरन pūran*, and in South Bhagalpur *चौक chaunk*. *निहावर nichhāwar*, *निहाउर nichhāūr*, or *नेचहावर neochhāwar*, are presents made to the barber and his wife. *गैदान gaidān* or *गौदान gaudān* is the present of a cow made by the girl's father to the family priest (*परोहित parohit*, or (in East Tirhut) *पुरोहित purohit* or *चचाजं achārj*). *गुरहली gurhalthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). *मोहदेवार mōhdekhai*, *मुदेखौनी mudekhauni*, or *मुदेखी mudekhi*, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The *पिरी piāri*, *पीरी piri*, or (in South Bhagalpur) *कनियैती kaniāiti*, is the bride's yellow dress, and *कंधावर kanhāwar* or *कंधावर kandhāwar* is a red loin-cloth laid upon the bridegroom's shoulder during the ceremony.

1349. *Bringing the bride home.*—This is *गौना gauna*, &c., *vide* § 1291. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called *गौना के नेचारा gauna ke neāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (*चरिच haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called *नह चहार nah chhachhāi* or *नोह चिलार noh chhilāi*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called *कुण्डा kunda* or *महार mahar*.

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called *दौरा में गोर दारब दौरा meñ gor dārab* or *घर पेसारी ghar paisari*.

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called *गोर लगारब gor lagāēb*.

1352. As they go into the house, another ceremony, called *दुआर चहार dūār chhenkāi*, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

1353. *On certain ceremonies performed by Soti Brahmans of East Tirhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goāla's house in the district of Patna.

1354. The Soti Brāhmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पंजी *pānji*, and they are kept up by hereditary genealogists called पंजियार *panjiyār*. Once a year or oftener there are great meetings of these Brāhmans at Saurāth, near Madhubani, and other places, where the *panjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār mālā* or असुजन पत्र *asujan patr*. The settlement of the conditions of marriage is called सिद्धान्त *sidhānt*.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *panjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted :—

The bride and her family leave their house and going a little distance off erect a मढ़वा *marhua* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the मढ़वा *marhua*, he stops, and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधकारी *bidhkari*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the मढ़वा *marhua*, and there the marriage is performed.

1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the **सौत्र srautra** to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (**धोती dhoti**). This is called **जान गेंढि janam genthi**. This is not untied until the fourth day after marriage, which is by this sect called the **चतुर्थी chaturthi**.

1358. Another ceremony is the **दसौ दāsaut**. In this a professional dancer (**नटु नटु natua**) comes up to the bridegroom and offers him sham sweetmeats (**लड्डू laddu**), in return for which he receives presents. After this the bride and bridegroom go into the **कोहबर kohbar** to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is **घास्कट्टी ghaskatti**. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Hussain of Patna City for the following facts:—

1361. Amongst Musalmāns there are two kinds of marriage ceremonies,—**शरई (شرعی) sharai** and **उरफी (عرفی) urfi**, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. **शरई (شرعی) sharai** marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (**महर mahar**) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. **उरफी (عرفی) urfi** marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (बहार (جه) *mahar*) is always fixed. In the cities it is fixed at one *lakh* of rupees, and in the villages at forty-one thousand rupees and one *dinar*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. *Arranging the preliminaries*, निबत (نسبت) *nisbat*.—The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशत (مشتاة) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house, the bride will not shew her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There, on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चावर *mitha chāūr*). This relative reports concerning the boy to the girl's guardians.

1366. *Betrothal*.—This is मैंगनी (مغني) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (बहा *chhalla*), a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. *The letter of promise* बादा का रुक्का (وادی کا ریکا), *wāda ka rukka*.—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people, on going away. The marriage must take place not more than two months after this correspondence.

1368. *The going into retirement of the bride and bridegroom* मायूँ (مايؤن) *māyūn* or माँजा (مانجا) *māñja*.—After the interchange of letters, the bride and bridegroom sit in *māñja*.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबतन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. *The ceremony of the grindstone*—चक्की *chakki*—and the washing of the pulse—दाळ धोई (دال شوي) *dāl shoī* or दाळ धोई *dāl dhoī*.

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *māng* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरौ *bari* for the ceremony of कंदूरी (کندوری) *kandūri* (see § 1377).

1370. *The cutting of the clothes.*—This is called किता पारचा (قطع پارچه) *kita pārcha*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is out, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जाना) बेबोतब (ساز بربوتا) *saj* (or *jāma*) *beotab*.

1372. *The vigil*—रतजग्गा *ratjayga*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it, and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رهم) *riham** and *sharbat* are offered to God. They are then distributed among the people.

1373. *The erection of the canopy*—साबाबन्दी (سایه بندی) *sayā-bandī* or मँदवा *mañrhua*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qadir Jilāni, (شیخ عبدالقادر جیلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलसा *kalsa*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिहल तन (چهل تن) *chihal tan* (forty persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly, they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. *The song of Balaimiyan.*—This is called चौर का बजा (پیر کا نیر) *pir ka naija*, or बाहे बीबा (بالے میاں) *bālai miyān*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Balai Miyān*. At the same time an अंकीया *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people.

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ankhi*: hence its name.

1377. *Offering to deceased elders.*—This is called **कंदूरी** (کندوری) *kandūri* or **बीबी के सनक** (بی بی کی صحنک) *bibi ke sahnak*, and takes place on the same night as the last ceremony. An earthen fireplace (**चूल्हा** *chulha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mūng* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called **मीठी कंदूरी** *mithi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bibi Fātma* (فاطمه), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (**आँगन** *angan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bibi Fātma*, and eat the offerings. No woman who has been married twice, or who is unchaste, dare eat out of these sacred plates.

1378. *The anointing.*—**तेल चढ़ाव** *tel charhāḍḍ*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (**चौकी** *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (**सोहागिनी** *sohāyini*) tie up seven cakes (**सुहादी** *suhādi** and **पिठा** *pitha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called **कंगना बाँध** *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

1379. *The marriage procession.*—This is *बरिचान bariyat*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' *पोखरा खोदव pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (a) coloured drawers, (b) a kind of overcoat (*जामा* (جاما) *jāma*) dyed with the safflower, or made of *प्रकरङ्गा ekranga* or of brocade (*असावरी* (اساوری) *asāwari*), (c) a white turban covered with a red cloth, or a red turban, (d) a garland of flowers, and (e) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (*इमाम-बाड़ा* (إمام با)),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her *मंज्हा mānjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (*दोइ doi*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a *चिरचिरा chirchira†* shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the *जहवा jahwa* (§ 1384).

1381. *The sending of presents.*—This is called *साचक* (ساقق) *sāchak*. Before the arrival of the marriage procession a *बरी bari* is sent

* An *imāmbāra* is, according to Bihār tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of:—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रौन के जोड़ा *rit ke jora*), is also called the शाहना (شاهانه) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or प्रकरड़ा *ekranga*. A second suit, also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.
- (2) The chaplet, सिहरा (سیرا) *sihra*, for the bride.
- (3) Some raw thread dyed with safflower. This is called नारा *nāra* or कलवा (کلاوا) *kalāwa*, and varies in amount from one or two *chhatānks* to a maund.
- (4) Some otto of spices, सोहाग के अतर (سوهاگ کا اتر) *sohāg ke atar*.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing चल्चलबीजा *chhalchhabela*, नगर मोथा *nagar motha*, बाबल *bāl chhar*, the bark of the bay-tree (तज *taj*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits, viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts, and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called दलजहन्ना *daljahnna*.

1382 In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red **जामा** *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called **मग्ना** (مِغْنَا) *magna* or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of **निकाह** (نِكَاح) *nikah* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little **अरवा** *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने में सोचागा, खर में लागेगा। जो दुल्हा का मन दुल्हिन से लागे ॥ *sonē men sohāga, sūī men tāga o dulha ka man, dulhin se tāga, i.e., borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride.*" Then six married females (**सोहागिनि** *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the **अरवा** *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

1384. The *बहना jalwa*.—The day after the arrival of the procession, milk, a dish called *बहोदा* (مالودا) *malida* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The *बहोदा malida* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the *सोहाग पूरा sohag pura*, and when ground, apply the powder to the hair of the bride, which they also tie with the *नारा nara* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet *सिहरा* (سيرا) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्सी *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for, and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नारा *nara*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (सारी *sari*) over his head. Then the match-maker (मुशहता *mushata*) throws a string round his neck, and pulling it gently, refuses to

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलका देव (جلوة دینا) *jalka deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (बिहुर *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, i.e., the bridegroom's सरहज (سرهج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलाव *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चद्दर *chaddar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid-servant.

1388. The bride and bridegroom are then made to stand in an outer room (दलान *dalān*), and in the hands of both a little rice is put, but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरव *ghar bharab*. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. *The departure of the procession.*—This is **रखवती** (رخسائی) *rukhsati*, and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk **खीर** (*khir*) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called **नबान चुनब** *nabāt chūnab*.

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of **घर नरन** *ghar dharab* and **नबान चुनब** *nabāt chūnab* are performed again in the bridegroom's house.

1391. *The ceremony of the fourth day.*—This is **चौथी** *chauthi* or **चौथारी** *chauthāri*. It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread **नारा** *nāra* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of **जुवा** *jūa*, or gambling. Seven spotted shells (**चिन्नी कौड़ी** *chitti kauri*) and a necklace (**चन्दन हार** *chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay*.—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा चाना *dasahra khāna*. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband, all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns मोतम्मन्ना (متمنى) *motmanna*. Amongst Hindus he is पाकक *pālak*, पोसपुत *posput*, or पोसपाकक *pospālak*. Local names are पोसबैटा *posbeta* or पोसबालक *posbālak* in the south-east, and कर्ता पुतर *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb*, गोद लेब *god leb*, or रास पर लेब *rās par leb*.

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनेलियाही *thanailiyāhi*. Inability to suckle on this account is थनेली *thanaili*. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधन्हहा *dudhtutua* or दुधकहहा *dudhkatua*. In South Bhagalpur it is कहरा *kalra*.

1396. A seven-months' child is सतन्वाँस *satwāns* or सतन्वाँसा *satwānsa* generally; also सतन्वाँस *satwānsu* south of the Ganges, सतन्मास *atmās* in North-East Tirhut, and सतन्मसुवा *satmasua* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठन्वाँस *athwāns* generally; also अठन्वाँस *athwānsu* south of the Ganges, अठन्मास *athmās* in North-East Tirhut, and अठन्मसुवा *athmasua* in South Bhagalpur.

1397. An only child is *प्रकलौता eklauta*; also *प्रकलुहा ekāhula* in Shahabad and *प्रकौनिवाँ ekauniyān* in South Bhagalpur. A first-born child is *पहिलौठा pahilautha*. The youngest child, i.e., the last which a woman has, is called *पेटपौंडुवा petponchhua* or *कोरपौंडुवा korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a *तेतर tetar*, and she is even often named *तेतरी tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called *मराह marāhh*, or *मराहवा marāhhwa*, or (in South Bhagalpur) *मरोहा marochha*, and (in North-East Tirhut) *मचै machhai*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is *बरसाइन barsāin*, or in South Bhagalpur *बरसैनी barsaino*. A woman with only one child is *प्रकौज ekaunj*, or to the east *काक बन्हा kāk banjha*, or *कावा बाँह kaua bānjh*. The latter name is said to be derived from the children's game of *काग दुरस kāg durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says *काग kag*, or if an even one *दुरस durus*. Hence *काग kag* means an odd number, and specially 'one.' A barren woman is *बाँह bānjh*, *बाँह बहिवा bānjh bahila*, or (in the south-west) *बाँहिन bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is *अलवन्ती alwānti* or *परसौती parsauti*. The lying-in room is north of the Ganges *सोरी soiri*, and to the east also *सोए soer*. South of the Ganges it is *सौर saur*, *सोरी sauri*, or *जहा खाना jachcha khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as *अगियासी agiyāsi*, and in South Bhagalpur as *पोड़ा pora*. Elsewhere it is *पसंगी pásanghi*, with a variant *पसंगी pásangi* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as *सधोर sadhor*. In South Bhagalpur such presents are given after delivery, and are called *सठोर sathora*. *अह्वानी achhwāni* is candle given to a lying-in woman to produce milk. It is also called *सठोर sothaur* in the north-east and *सोंठौर sonthaura* in Gaya and the south-west. Another name current in the north-east is

बनरसी *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गुरु *ado gur*. The longing of a pregnant woman is दोहर *dohad* or मनचलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपरा *khapra*.

CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमरिनी *chamtāni* or चमैनी *chamaini*, i.e. the native midwife, is sent for. She is also called दगरिब or दगरिब *dagrin*. On her arrival she puts a finger-mark (टीका *tika*) of vermillion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (लट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटधोवार *latdhōā* and गोरधोवार *gordhōā* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराछ *marāchh* (or मरछवा *marachhwa*), i.e. if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसंगी *pāsanghi*) is placed. The latter is called in South Bhagalpur पसनी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothi*), in order to take off the foetal excretion (जावर *jāwar* or जौवर *jāmwar*). The midwife's fee for cutting the navel-string is नारकटार *nārkatāi* or नरकटार *narkatāi*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका खोकाण *larika lokāñb*. At the same time another woman strikes a brass dish (थारी *thāri* बजैब *bajāēb*), and the mother holds in her hand a handful (अंजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिजरी *lijhri* or नार पुरैन *nār purain*),* &c., is then thrown away in a vessel called खपराुर *khapraur* or (in Gaya) खपराुरी *khaprauri*, for which the midwife receives a fee called खपराुर फेंकार *khapraur phenkāi*.

1402. Two or three days after the birth, when the परोहित *prohit* or family priest has fixed on a lucky day, the ceremony of बहावन

* The after-birth of an animal, as distinguished from that of a human being, is जर *jhar* or नार *jhār*.

nahāwan is performed. This consists in नीम *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राई *rāi* (mustard, *sinapis racemosa*) and जैवौंन *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निहावर करव *nichhāwar karab* or चौंख *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोररी लिपार *soiri lipāi* or (south of the Ganges) सौर लिपार *saur lipāi*. The same day the washerman takes away the lying-in clothes (छुत्का के कपड़ा *chhutka ke kapra*), and washes them. His fee for this is called छुत्का *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहन्डङ्गी *nohtungi* or नचन्डङ्गी *nahtungi*, and his fee is known as नोहन्डुंगार *nohtungāi*.

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेंदो जोड़ाव *kheñzhi jorāñb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child had been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (बरन्दी गूर *hardi gūr*).

1405. On the twelfth day the ceremonies of दोनी जाँकव *donni jhānkab* and चढी *chhathi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनी *doni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कठहर *kathar*). In these cakes (पूरी *pūri*), rice milk (खीर *khīr*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The चढी *chhatthi* or चढी *chhatthi* ceremony is also called in Tirhut चढिवार *chhatthiyār* or चढि *chhatthi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called बरही *barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (करा *kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called चिहा *chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called बसदौरी *basdauri*. The ceremony of first feeding the child with rice is called अनप्रदान *anprādan*, also (south of the Ganges) खिर-खिहार *khirkhiyāi* and खिर-चहार *khirchatāi*. In Gaya it is निमक चसी *nimak chasi*, and in South Munger चढावन *chatāvan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (नार *nār*) is cut by a चमैनी *chamaini*, and the child is then bathed गोसल कराव (غسل کرنا) *gosāl karāēb*. Sweet-meats are then consecrated (नियोज करव (نیاز کرنا) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (सिनुहा *sitūha*). This ceremony is called दुध-पिहार *dudhpihār*. The people are then called to prayers by striking a brass pan (थारी *thārī*) with a stick, and this custom is called बन सलवात (بن سلاوات) *ban salwāt*. In South Munger it is called बाँग सलवात *bāng salwāt*.

1409. The lying-in room, in which the mother (परसौती *parsautī*) is, is always kept warm with an अंगेठी *angethī* or moveable stove, and is called सौरी *saurī*, &c.; see § 1398. Caudle (अचहानी *achhāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called चरदौ हूर *hardi*

gār. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermillion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नखटङ्गी *nahtungi*, and the latter बाल तराशी (بال تراشي) *bāl tarāshi*.

1412. The fees of the midwife (चमेनी *chamaini*), of the washerman, and of the barber, are all known as परसौती के काम *parsauti ke kamāi*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोपर छिपार *soēr lipāi*.

1414. On the fortieth day the consecration ceremony (निवाज (نیاज) *niyāj*) is again performed, and the relations are fed.

1415. Circumcision is खतना *khatna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII.—DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देव *dāh deb*, आगि देव *āgi deb*, दग्ध करव *dagadh karab*, or जारव *jārab*. In North-East Tirhut it is also संस्कार देव *sanskār deb*, and in the south-east जराव *jarāb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रन्थी *ranthi* generally; also ठिक्ठी *tikthi* in South-West Shahabad, ताटी *tāti* in the east generally, धाठ *dhāth* in North-East Tirhut, फरकी *pharki* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरपाद *charpāi* or खटिया *khatiya*). Four men, who are called मजिह ले जानिहार *majil le jānihār*, or in South Bhagalpur कनकठिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसर्राँव *nagra bisrāñw* and is done in order that the people who are to accompany the corpse (who are called मजिखिया *majiliha*) may collect.

1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मज्झिमा majiṃha to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मान् *asmasān*, or मुरधट्टी *murdhatti* north of the Ganges. In North-East Tirhut it is समसान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघट्टी *marghatti* or मुरघट्टिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघट्टी *murghatti*. They then bathe the corpse (नहनाए *nahwāëb* or असनान कराए *asnān karāëb*). The heir or chief mourner (कर्ता *karta*) then has his head, beard, and moustaches shaved (भद्र कराए *bhaḍr karāëb*), and puts on a dress of mourning (उत्री *utri* or कपनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्चा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कपनाए *kaphnāëb*.

1419. A funeral pile is चिता *chīta* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खंटा *khāṇṭa*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (कर्ता *karta*) anoints its mouth with a mixture of गुग्गुलु *gugul* (gum of the *amyris agallocha*), barley, incense (धूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol leb*) from a डोम *Dom* (some, however, take fire from the house), and with it lights a long torch (लूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पचकरमा *pachkarma*), and sets fire to the pile (दगध करब *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पचकट्टिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पंचआगि *pañchāgi* or पंचअगिन *pañchagin*; in Patna they are पंचलकड़ी *pañchlakri*; and in the south-east as पचकाठ *pachkāth* or पचकाठी *pachkāthi*. When the body is nearly all consumed, the fire is put out (पानी देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (मच्छकछ खा *machchkachh la*). They then wash the place where the body

was burnt, and the chief mourner (करन्ता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करन्ता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire, and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कान काठी उतारन *kān kāthi utārān*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nim* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मद्मन् पूजा *asmasān pūjā*, or पंचपिण्डा *pañcapiṇḍā*.

1422. The day after the funeral the करन्ता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेराएब *chita seraēb*. He then comes to the village *pipal* tree, where he finds the barber and the family priest (परोहित *prohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कंठिया *kantiya*) carried in a sling (सिक्खर *sikhar*) of मूँज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (धकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट डँगव *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *urid* pulse, and himself eats off a potsherd (खपरौ *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्तल *pattal*) apart on another platter. This is called रवाह काहन *ruāh kārhab*, and the whole ceremony is called दुधमुँह *dudhmuñh* or दुधमुँही *dudhmuñhi*, and also दुधौ *dudhi* in South-East Tirhut.

1423. The same evening and every evening up to the tenth day (दसवौं *dasvān*) after the death, the करन्ता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

This rite is called **दीया बत्ती** *diya bātī*, or (in East Tirhut) **सुख राति** *sukh rāti*, and in Patna **चिराग बत्ती** *chirag batti*. Up to the tenth day the **करन्ता** *karta* every day after bathing throws into the river or the well a handful of sesamum (**तिल** *til*) mixed with rice and water. This is called **तिलांजुर देव** *tilānjur deb*.

1424. On the third day after the death the rite of **तिराती** *tirāti* is performed, and in South-East Tirhut, on the fourth day, the **अथसंचन** *athsanchan*. On the seventh day is performed the **सतनहाप्र** *satnahāēb*. In this the male members of the family touch oil and oil-cake (**खरी** *khari*), and then bathe. When they return, the females do the same, and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (**अकुरी** *akuri*) is given to each.

1425. On the tenth day is performed the rite of **दसकरन्म** *das karm*, also called **दसवर्ष** *dasvān*, and in Tirhut **दसगातर** *dasgātr*, and in North-West Tirhut **दसाही** *dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brāhman who performs such obsequies, and who is called **कन्ताहा** *kantāha* or **महाबाहन** *mahābāhan*, comes, and performs the ceremony of making obsequial offerings **पिण्डा पराप्र** *pinda parāēb*. If the deceased is a male, this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (**पिण्डा** *pinda*) are again made.

1426. Brāhmans are then feasted. This is called **ब्रम्भोज** *brambhoj*, **भोज** *bhoj*, or **कारज** *kāraj*. Amongst Brāhmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the **प्रोहित** *prohit* or family priest performs the **पिण्डा** *pinda* ceremony, and after it the **करन्ता** *karta* sits on a square marked on the ground (**चौका** *chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called **पगड़ी** *pagri* **बन्हाप्र** *banhāēb*. The relatives also put into his hand an offering of money, called **नेवन्ता** *neota*. Brāhmans are then fed (**ब्राह्मण नेवन्तार** *brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as **रंङ्गसारी** *rañr sārī*, or (in Tirhut) **रंङ्गसार** *rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

1427. In the case of the death of a male, पिशा *pinda* ceremonies are performed six months and a year after death: the first is called चमाची *chhamāsi*, and the second बरन्धी *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपकी के पिशा *tinpakhi ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kiriya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwāh* or जलपरवाह *jalparwāh*. On five days in the month a body must be burnt with five effigies of कुच *kus* grass (*poa cynosuroides*). These images are known as कुचपुत्र *kusputr*, and the days as पचक *panchak* or पचका *pachka*. In the south-east they are पचक *pachchak*. The visit of the women to condole after a death is मुंह देख *muñh dekh*, पुहारो *puchhāri*, or पुहारो *puchhāro*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are *Kabirhas* (कबिरहा *kabirha*), Saiva mendicants (चतीव *atith* or सन्नाची *sanyāsi*), Sib Nārāinis (सिब नारैनी *sib nārāini*), and *Mushars* (मुश्वर *mushar*). To be buried is समाधि (or समाध) लेव *samādhi* (or *samādh*) *leb*, and to bury is मिट्टी देव *mitti deb* or समाध में बैसाव *samādh meñ baisāb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthi*) and sectarian mark (तिलक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पल्लो बैस *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMĀNS.

1430. The corpse immediately after death is taken out into the verandah (बागवान *sāebān*) or court-yard (आँगन *āngan*). It is stripped and a new waist-cloth (लुंगी *lūngi* or लुङ्गी *lungi*) is put on it. It is then washed (गोसल कराव *gosāl karāb*) (غسل کرنا). The man who washes has a kind of bag (called चाफी (صافی) *saḥfī*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वाजू कराव *wajū karāb*) (وضو کرنا). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

चादो (صافي) *safi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shias* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बैर *bair* tree (*sizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhāl* or कफनी (كفني) *kaphni*. The corpse is then laid on a bed (चारण्यार *chārpaī*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabristan*. The funeral itself is called जनाजा (جنازة) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (झालाव *jhalās*) is laid, which is plastered over with mud. It is then filled up with dried earth, every member of the funeral procession assisting in doing so. This is called मिट्टी देव *mitti deb*. Before the party leave the grave-yard, alms (खैरात *khairāt*) are given to beggars. The man who digs the grave is a नोनियाँ *noniyān*, and his fee is known as कबर खोदारी (قبر کھودای) *kabr khodāi*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and $1\frac{1}{2}$ or $2\frac{1}{2}$ *sers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दरुद (درود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sara* or chapter of the Qur'an entitled *qul huwa-l-lāhu* is read. Each one then drinks *sharbat*, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (قل) *kul*, from the first word of the title above quoted. By the ignorant it is called पान पूस *pān pūś*. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING
AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called *समहृत samahut*. A similar ceremony is the *हरमहरत harmaharat* north of the Ganges, also called *समहृत samahut* in Tirhut, in which a handful (*मूँठ mūṭh*) of grain is thrown into the field at the north-west (*बन्धार bhandār*) corner. In South Munger the plough is worshipped. The ceremony is called *हरमोतर harmotar*, and in it a vessel of water is poured over the plough in the name of the earth-goddess *धरती माँ dharti māi*.

1434. In South-West Shahabad the *मूठ पूजा mūṭh pūja* is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called *दिहवार पूजा dihwār pūja*. In South Bhagalpur the *मूठ पूजा mūṭh pūja* consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (*कूँड़ा kūṇṛā*), after which food of extra quality is prepared. This is called generally *कुँडमुन्दन kunrmundan* or *कुँडमुन्दन kunrmūnan*; also *हरसोदन harsodhan* in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called *पहिरोप pahirop* in Patna, and *पहिरोपा pahiropa* in the south-east. In East Tirhut it is *खेत भोज khet bhoj*, or *खेत भोजनी khet bhojni*. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (*मोरी mori*). This is called *पंचाईथ panchāith* in Shahabad, and *पचँटी pachānti* elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called *गोखी gochhi*. In South Munger on this occasion a deity of the *मुषार mushar* caste, named *मुकुन्दरा Murkatwa*, is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (*सिद्धर semur*) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent, but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows.

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा देव *gawa leb* or गवा लगान *gawa lagāēb*.

1436. The feast at the conclusion of rice transplanting is चौकन्ही *aunjli* in South Bhagalpur, बनसरा *banusra* or बनसार *banusār* in Gaya, and उछारी *uchhāri* or बनखान *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना देहरी *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पवन परिच्छा *paban parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पंचक *panchukk* or पंचौक *panchaukh* north of the Ganges, and पच्छाई *pachkhānr* south of it.

CHAPTER XI.—HARVEST CEREMONIES.

1438. When the crops are out, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नैवान *newān* or नैवानी *newāni*, or to the south-east as नेमान *nemān*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or दिववार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दादो पूजा *dāno pūja*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देव उठान *deb uthān* or देवठान *deothān*. This takes place on the 11th of the bright half of Kātik (i.e., early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हंसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पिठार *pithār* in South-West Shahabad, समहट *samahut* in the rest of that district, पेटावन *petāwan*

in Patna and Gaya, and पचघन *pachghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजावर *rasjāūr*. The ceremony at the first boiling of the juice is मिठार *mithāi* in the south-west, and सिरनी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोरबा माता *Koila Māta*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The उरस *ūras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मकदुम शाह *Makhdūm Shāh*. It takes place on various dates in different places, e.g. in Patna City it takes place in the month of *Bakrā'id* (about December), and at other places in *Bārāh uafāt* (about March). मकदुमाना *makhdumāna* is a rite performed in his honour by landlords.

1442. The छठ वरन्त *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Kātik (early in November). The दवात पूजा *dawāt pūja* is held by men of the Kayasth caste on the 12th of the light half of Kātik (i.e., the day but one after the *diwālī*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhādoñ (August–September) occurs the तीज *tij*, on which women fast a day and night in honour of the goddess पार्वती *Pārbati*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhādoñ occurs the अनन्त *anant* or अनन्त *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

1444. The अखरतीज *akhartij* in Patna, अखरतिजिया *akhartijiya* in Gaya, and अखरतीज *akhartit* in South-West Shahabad, is the feast on the 3rd of the light half of Baisākh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अहे तिरतिजा *achhai tirtiya*.

1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नग पञ्चमी *nāg panchami*, also known as जग पञ्चमी *jāg panchmi* in North-East Tirhut, नकपञ्चि *nakpānche* in Shahabad, नगपञ्चि *nagpānche* in Patna and Gaya, and जगपञ्चि *jagpānche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship सेवनाग *sesnāg* (the Serpent of Eternity) with milk and parched grain (झावा *lāwa*). On the गोबर पञ्चि *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पञ्चि *behra pānche* in South Bhagalpur.

1446. गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August–September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (झाड़ झूड़ *jhār jhūr*) in the court-yard, saying the words अप्पन करम मेवक करम झाड़ झूड़ घुसिआवे हो *appan karm bhaiyak dharm jhār jhūr ghusiāwe hi*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करमा करमा *karma dharmā* in South Bhagalpur.

1447. The जिउतिवा *jiūtiya* to the west and the जिनिवा *jitiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *hōli* festival (full moon of Phāgun or middle of March) is distinguished by the custom called लुकारौ *lukari* or लुकवारी *lukwari*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmins with सत्तु *sattu* (ground parched barley), तिकोड़ा *tikorha* (immature mangos), and water, and to give alms. This feast is called the सतुआइन *satudāin* or सतुआनी *satudāni*. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bangali year. On the following day there is in Tirhut a curious festival, called the जूड़ सीतल *jūr sital*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitla .Devi*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतल सिपाही *jūr sitalak sipāhi* is used like मोहरम के सिपाही *moharram ke sipāhi* to signify a braggard.



CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पंचारत *panchāit* to the north and west. In Patna and Gaya it is पंचीत *panchit* or पंचेता *pancheta*, and in the south-east पंचैती *panchaiti*. The head arbitrator is called सरपंच *sarpanch*, also south of the Ganges सरदार *sardār* or महन्तों *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मैदड़ *maīrār*. A caste assembly is चटार *chatāi* (*lit.* a mat), or पङ्क्त *pangāt* (*lit.* sitting in a row), and its head arbitrator परधान *pardhān* or मानजन *mānjan*. In Shahabad the man next to the chief is called the चहरीदार *chharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *hasar karab*; also डारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सलिग्राम *saligrām*), a copy of the Sanskrit हरिवन्ध *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocymum sanctum*), the oath is said to be by तुलसी ताम्बा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेला का सिर पर हाँथ बैके *beta ka sir par hānth dhai kañ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brāhman's legs and swear by them (ब्राह्मन के गोर छुके *Brāhman ke gor chhu kañ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदारब *maddān*. The oath taken on a cow is

known as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुरुदा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessees. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सौल, सुन, हरिवन्ध ले, बीच गङ्गाक धार, एतेक छै बाभन, तँ ना करब इतिबार *sil, sut, haribans lai, bich gangāk dhār, etek lai bābhan tañ na karah itibār*, If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is छडा (or छडा तमाकु) बन्ध करब *hukka (or hukka tamāku) band karab*. It is also कुजात करब *kujāt karab* or पंचारत सेँ काट देब *panchāt señ kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chaudhri*, सरदार *sardār*, or मानजब *mānjan*. Amongst the Telis and Chamārs he is also called महन्तो *mahton*, मेहन्तर *mehtar*, or (in South-East Tirhut), मैरुत *mañrar*.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओजा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, दैया *daiya* in Patna, भगत *bhagat* in Patna, Gaya, and the south-east, and also भगतिয়া *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओजार *ojhāi*, also भगताइ *bhagtāi* in South Bhagalpur. A witch is दाइन *dāin*.

1454. An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad

सुखन सगुन *sulabh sagun*. An evil omen is कुसगुन *kusagun*, also in the north-west बद्-शगुन *badshagun*, and in Patna and Gaya नहस *nahas*. In East Tirhut it is असगुन *asgun*. Other names are कुषारन *kusāil* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

1455. There are a vast number of village gods (ग्राम देवता *grām deota*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली अस्थान *kālī asthān*, also called देवी अस्थान *debi asthān* or देवी थान *debi thān*, which is a mound in honour of Kālī, the wife of Shiva (सिव *Sib*), is generally erected outside each village. In Tirhut under the village *pipal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सलहेस अस्थान *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a बरहम अस्थान *barham asthān*.

1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as सिव *Sib*, महादेव *Mahādeb*, बरहम *Barham* (*Brahma*), or कृष्ण *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमता भवानी *Amta Bhawāni* or अम्बिका भवानी *Ambika Bhawāni*, a form of Debi worshipped in Sāran.

कारु बीर *Kāru Bir* or कारु दास *Kāru Dās* (south), also कलुषा बीर *Kalua Bir* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deota*, the family god.

कैतुक गोसाँई *Kaituk Gosāñī*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koila Māta*, the goddess of a well spring, worshipped generally.

कोदर कट्टा *Kodar Katta*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (मलह *malāh*) caste. He is also often confused with a similar female deity गङ्गा माई *Ganga Māi*. Musalmān women fast on every Thursday in the month of Bhādoñ (August–September) and call the fast खाजे खिदर का रोजा *khāje khidar ka roja*.

खेती भवानी *Kheti Bhawāni* (Patna and south-west), worshipped by Koiris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुंजरा *kunjra*) worships राम ठाकुर *Rām Thākūr*.

गोबन्दा राउत *Gobnāi Rāūt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiga* or गोरैया *Gorea*, worshipped generally south of the Ganges, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटौ *Ghāton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatawan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see दिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सल्लेह *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगन्मा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरम *Jauhri Barm*, worshipped in Sāran.

जुनकी पीर *Jhunki Pīr*, worshipped in Gaya.

दमरदाक *Damardāk* (south), worshipped by Doms and Dusādhs.

दाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

दिहवार *Dihwār* (generally), also (Sāran and South Tirhut) चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

धेलवा पीर *Dhelha Pīr* (north) or धेलवा गोसाँई *Dhelwa Gosāin* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी *Devi*, the popular name of the goddess Durga.

धरमनाथ *Dharmnāth*, an incarnation of Śiḥ, worshipped in Sāran.

नायक साहेब *Nāēk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July–August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans, and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महन्धिन दार *Makthin Dāi*, worshipped in the south-west.

पहास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँचो पीर *Pāncho Pīr*, the five saints named गाजी मौवाँ *Gāji Miyañ*, हठीला *Hathila*, परिहार *Parihār*, सहजा मार *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (दफाली *daphālī*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मौवाँ *Gāji Miyañ*. They are paid in kind by the people at whose doors they stop and drum. A पंचपिरिया *panchpiriya* is a Hindu who worships Musalmān saints. In Shahabad these five saints are worshipped conjointly with three others, as mentioned in the following verse :—

अमना सती, पाँचो पीर, लंगड़ा मार, सोबाना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tīr*.

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tīr* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahajan*).

फूल दाक *Phāl Dāk* (Gaya), worshipped by Doms and Dusādhs.

बख्तौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बंदौतनी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बंदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नी *Banni* (south-west), worshipped by Doms and Dusādhs.

बरदुआनिया *Barduaniya*, worshipped in Patna.

बरहम देव *Barham Deo*, worshipped in Gaya.

बसावन कुंवर *Basāwān Kuñar*, worshipped in Gaya.

बहोर *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरम *Bidesi Barm*, worshipped in Sāran.

बिसहन्ना *Bisahra*, worshipped in North-East Tirhut.

भैरव *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bir* (north and east),—see § 299.

मनसा राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुष देव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मलदानी *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महन्नाया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābir*, a form of Hanumān, the monkey-king who befriended Rām.

माता दार *Māta Dāi* or सितन्दी *Sitī*, the goddess of small-pox.

मीर फजुला *Mir Phajula*, a Musalmān saint worshipped in Sāran.

मेघू दाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मेवा *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms.

मोती राम *Moti Rām*, brother of सल्लेस *Salhes* (q.v.), and worshipped in the south-east by Dusādhs.

रघुनी दाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघू *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east. See also खेती मगानी *Kheti Bhawāni*.

राम बीर *Rām Bir* (Patna), or राम गोसाँई *Rām Gosāiñ* (Gaya), worshipped by Dusādhs.

राव *Rāh* or (North-East Tirhut) राहु *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लीला डोम *Lila Dom*, worshipped by Doms in South Bhagalpur.

सन्निचन्ना *Sanichra* (south-west), a god worshipped by vegetable-sellers (तुरन्हा *turha*).

सल्खो *Salkho* (south-west), worshipped by Doms and Dusādhs.

सल्लेस *Salhes* or सल्लेस *Sales* (south and east), worshipped by Doms and Dusādhs. He was a great hero and the first watchman. He fought a battle with चुहड़ माल *Chuhar Māl* of Mokama, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

सहजादी मार *Sahjādi Māi*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरन्म *Harirām Barm*, worshipped in Sāran.

हरिहर नाथ *Harihar Nāth*, in Sāran, at Sonpūr.

1457. A spell or charm is *गुन gun* or मन्त्र *mantr*. डोटका *totka*, डोटमा *totma*, or टोना *tona*, are spells or charms generally with an evil object. In Shahabad they were डोटनम *totram*; in Patna and Gaya they are optionally उतारा पतारा *utāra patāra*, and in South Bhagalpur निंगन्हा छोरी *ningchha chhori*. The जिवा दान *jiya dān*, जिवन्दान *jib dān*, or बलिदान *balidān*, is an animal, &c., sacrificed to काली *Kālī* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग डोम *jog ton*, or in South Bhagalpur ओह टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओढ़ौल *orhaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आसुरिक *āsrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihār. Those which are worshipped, and which hence have been included in the former list, are omitted.

आगि बैताल *Āgi Baitāl* or अगिया बैताल *Agīya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कीचिन *Kichin* (south), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, i.e., toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.

चटुआ *Chatua* or चटुआ *Chahta* (north-west), चटुआ *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटका *Chor Matka*.

चुरैल *Churail*, also (in Shahabad) चरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or जहान्वेया *Jahwaiya* (south), or (South Bhagalpur) मरचिरिया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जहान्वेया के छूआ *jahwaiya ke chhūā*.

जिन *Jin* (north), a ghost, goblin, genius, 'djinn.'

डूबा *Daba*,—see डूबा *bāra*.

धोकर कसवा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पनडूबी *Pandūbi*,—see डूबा *bāra*.

बरन पिचास *Barm Pichas*, a kind of ghost or goblin.

बूरे *Būi* is a ghost invoked to frighten children.

डूबा *Būra*, डूबा *Daba*, or पनडूबी *Pandūbi*, a water-demon, who drowns travellers.

बौफेर *Baupher* (north), a kind of ghost or goblin.

भाङ्कुर *Bhākūr* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसवा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुषदेवा *Manusadeba* (north), a kind of ghost or goblin.

मरन्चिदिवा *Marchiriya*,—see जिहवेवा *jihvaiya*.

मौचौ *Māñō* (north), a ghost invoked to frighten children.

मिमिचर के तेल *mimiḍi ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखरा *Sukhra* (north), also सुखेनी *sukhaini* (North-East Tirhut), a vampire which sucks up children's blood.

हाज *Hāi* (Patna), or हम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उत्सर्ग *utsarg*, and also (in Tirhut) काननोत्सर्ग *kānā-notsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरखोत्सर्ग *birkhotsarg*, and also (in Tirhut) the बैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोत्सर्ग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोत्सर्ग *tarāgotsarg*, and on completion of a well कुपोत्सर्ग *kupotsarg*. The latter is called in South Bhagalpur कूप जग *kūp jag* or कुइयाँ दान *kuiyāñ dān*. बाढोत्सर्ग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तीरथ (*tīrath*), is much used in religious ceremonies, and is carried by men called कमरपन्थू *kamarpanthu*. They are also called कंबारन्थू *kamwārthu* in South-West Tirhut and कमरथुवा *kamrathua* in South-East Tirhut.

DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. *Trade* is लेन देन *len den*, महाजनी *mahājni*, कारबार *kārbār* or कारोबार *kārobār*, बेवन्दार *beohār*, बेवापार *beyāpār* or बेचोपार *beopār*, or बनिज *banij*. In Patna City it is also बेवन्दरगत *beohargat*. *Exchange* or *barter* is बदलारे बदलारे *adlai badlai*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेवन्दरिया *behwariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *kārobāri* or धनी *dhani*. A *banker* is कोठीवाल *kothīwāl* or सराफ *sardāph*. A *borrower* is रनिहा *riniha*, खदुक *khadduk* or खदुका *khaduka*, or असामी *asāmi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनिचौटा *baniyauta* and धारनिक *dhārnik*, and in South Bhagalpur खातब *khātab*. In Patna the words करज चौक *karj khauk* and करज खोर *karj khor* are also used.

1462. An *account-book* is बही *bahi*. A trader's account-books are called collectively बही खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *patta*.

1463. The following are the books usually kept by village money-lenders :—

- (a) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नानव *nānw* or नाम *nām*.
- (b) The रोकड़ बही *rokar bahi*—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference,

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *baki* or नाँव *nānw*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar baki* or बाकी तहजीब *baki tahbil*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बाही *rokar bahi* for each.

(c) The लेखा बाही *lekha bahi*, the खाता *khāta*, or खाता बाही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बाही *rojnāmcha bahi*. It contains each creditor's or debtor's account separately, with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बाही *khāta bahi* for each of their trades or speculations, others have only one general one.

(d) There is also the जमाखर्च *jamakharch*, which is an abstract of the day-book, and is hence also called a खतिबौनी *khatiyauni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books, —the रोजनामचा *rojnāmcha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitthi*, or पुरजा *purja* or पुरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations): "The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two बकन *rukan* or रुकन *rukn*. The (first or) right-hand रेकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sira*, and the remaining portion is called in Patna City

ररादा *irāda*, and elsewhere चेडा *peta* or (in North-East Tirhut) चेड *pet*. The सीरा *sira* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the चेडा *peta* and बाजो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājani* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबलक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasid* or दाखिला *dakhila*, and in North-East Tirhut कबज *kabaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(a) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *khasra dānābandi*.
2. खसरा बटार *khasra batāi*.
3. मोफरीद *mophrīd*.
4. लग्नित *laggit* and वासिल बाकी *wāsil bākī*.
5. तिरिज जिनिसवार *tirij jiniswār*.
6. सिवाहा *siyāha*.
7. हिसाब बिकरी गला *hisāb bikri galla*.

(b) Accounts of rents paid in cash—

8. खसरा *khasra*.
9. मोफरीद *mophrīd*.
10. लग्नित *laggit* and वासिल बाकी *wāsil bākī*.
11. तिरिज पटेवारी *tirij patewāri*.
12. सिवाहा *siyāha*.

(c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलहकी *molhaki*.
14. डड्डा *dhaddha* or जमा वासिल बाकी *jama wāsil bākī*.

15. जमाबन्दी *jamābandi*.

16. जमाखर्च *jamākharch*.

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11, and 14 are often not used.

1470. The following is a brief description of the above accounts :—

- (1) The खसरा दानाबन्दी *khāsra dānābandi*. This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—
 - (a) The date.
 - (b) Name of tenant.
 - (c) Quantity of land (बराजी *arāji*).
 - (d) Length (तूल *tūl*) and breadth (बराज *arāj*) of the plot.
 - (e) Name of the crop (जिनिस *jinis*) thereon.
 - (f) The quantity of grain estimated.

The तिरिज तारीखदार *tirij tārikhdār* is a daily abstract of No. 1, and shows (in the case of division by appraise-ment) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraise-ment (दानाबन्दी *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

- (2) When the division is by actual division on the threshing-floor (अगोर बटार *agor batāi*, see § 914), a खसरा बटार *khāsra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share, cesses, &c.
- (3) The मोफरीद *mophrid* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khāsra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called *तिरिज मोफरीद* *tirij mophrid*.

- (4) The *लग्गित* *laggit* and *वासिल बाकी* *wasil baki* are written up from No. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (*हाकिमी हिस्सा* *hākimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlords whose accounts we are considering, is deducted. To the remainder the cesses and other dues (*अबवान* *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the *लग्गित* *laggit*. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the *वासिल बाकी* *wasil baki*. An abstract of the *लग्गित* *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the *तिरिज लग्गित* *tirij laggit*. The abstract of the *वासिल बाकी* *wasil baki* is the *दृष्टा* *dhaddha* (No. 14).
- (5) The *तिरिज जिनिस्वार* *tirij jiniswār* is compiled from the *लग्गित* *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The *सिवाहा* *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the *आवरजा* *awārja* or *वारजा* *wārja*, shows the total receipts and disbursements, date by date.
- (7) The *हिस्ब बिकरी गल्ला* *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

(8) **खसरा khasra** is the paper in which the area (i.e., **तल tal** or length and **अरज araj** or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (**पट्टा patṭa**) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called **तिरिज खसरा tirij khasra**. This **खसरा khasra** gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular **खसरा khasra** or measurement papers of a village.

(9) **मोफरौद mophrid**.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called **तिरिज मोफरौद tirij mophrid**, shows the area of land held and total rent payable by each raiyat.

(10) **लग्गित laggit** and **दासिल बाकी dsil baki**.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (**दमाव गला damāo galla**), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the **लग्गित laggit**. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the वासिल बाकी *wasil baki*. An abstract of the लग्नित *laggit*, called the तिरिज लग्नित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wasil baki* is the डड्डा *dhaddha*.

(11) The तिरिज पटेवारी *tirij patewari* is the paper in which the name of each पट्टा *patta* or separate class of land in the village is entered, showing the total area, rate, and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.

(12) The सिवाहा *siyaha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवार्जा *awarja* or बारजा *warja*, shows the total expenditure day by day.

1472. The following accounts are applicable to both kinds of rent.

(13) The मोलहकी *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सिवाहा *siyaha*. An abstract of this, called तिरिज मोलहकी *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सिवाहा *siyaha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवार्जा *awarja* is the abstract of the disbursement side.

(14) The डड्डा *dhaddha* is also called the तिरिज वासिल बाकी *tirij wasil baki* or जमा वासिल बाकी *jama wasil baki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the वासिल बाकी *wasil baki* (Nos. 6 and 10). The latter shows the accounts of each tenant separately,

whereas the *धुता dhaddha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindārs to represent the collections as they pleased to the Muhammadan Government.

- (15) The *जमाबन्दी jamābandi* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the *जमाखर्च jamākharch* (No. 16).
- (16) The *जमाखर्च jamākharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the *जमाबन्दी jamābandi* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. *Discount and commission* are generally *सलामी salāmi*. *बत्ता batta* is also used south of the Ganges. In Patna they are also called *फिराना phiranta*. *बढ़न्ती barhti* is a *premium*. *सक़रई sakrai* is a *commission* of 3 or 6 pies per cent charged by the acceptor on accepting a bill. *नक़रई सक़रई nakrai sakrai* is a charge at 8 ānās per cent. on a drawer of a bill when his bill is not accepted. *जाबन्ता साह जोग jābta sāh jog* is a *commission* at one anna per cent. when the bill is accepted in favour of a banker. *हंडियाना hundiyanā* or *हंडियावन hundiyaṭvan* is *commission* on a bill-of-exchange (*हण्डी hundi*). *Factorage*, or the *commission* (of one or two pice per rupee) taken by a servant on goods bought for his master is *दस्तूरी dastūri*, or, more commonly, *फाल phal*. *दलाली dalālī* is *brokerage*.

1475. *Interest* is *सूद sūd*. *Interest* in kind, paid on seed-grain, is *बाघी āghī* to the west and in South-East Tirhut. In South-West Shahabad it is *अग्वान agwan*, and in Patna *चाढ़ा chhāra* or *कहौर karhuur*. North of the Ganges generally it is also called *सवाई देही sawāī derhi*, in allusion to the rate at which the principal is lent. In the south-east it is *बियाज biyāj*. Elsewhere *बियाज biyāj* or *बेबाज beāj* is *interest* on money, which in the south-east is *सूद sūd*. *असल asal* or *मूर mūr* is the capital lent out at interest; but in Shahabad it is also *मूल māl*, and in the south-east *सूदी रुपैया sūdī rupaiya*. *मोनाफ़ा monāpha* is *profit*. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are *बड़ोतन्त्री barhotri* or *नाफ़ा nāpha* in Shahabad, *नाफ़ा nāpha* or *इन्तिफ़ा intīpha* to the west, *इन्ताफ़ा intāpha* in the south-east, and *बचि़त bachit* in Patna, Gaya, and South Bhagalpur.

1476. *पैसा paincha* or *हथपेर hathpher* is a loan when the exact thing is to be returned. A local variant is *पैच painch* in South-West Shahabad. It is also called *उधार udhār*, which properly means a purchase on credit. *करजा karja* is a money loan. This is also called south of the Ganges *करज karj*, *करजवान karjwām*, and *पैसा paincha*. *दसगर्दानी dasgardān* or (amongst the educated) *दस्तगर्दानी dastgardān* is a temporary loan without interest. *हथपेर hathpher* or (in Shahabad) *पैच उधार hanth udhār* is also used in this sense.

1477. A *debtor* is *खदुका khaduka* or *असामी asāmi*. Local names are *खदुक् khadduk* in Gaya and the south-west, *मुजेरा mujera* in Patna, and *खतब khatab* in South Bhagalpur. A defaulting debtor is *जमानार*

jamāmār, also जममर *thanmār* in Champāran and South-East Tirhut, मलमर *mal/mār* in South-West Tirhut, and थैलीमर *thailimār* in South Bhagalpur. Other names are खाज *khāu* in Saran, खौकार *khaukār* in South-East Tirhut, and ना देहन *na dehan* in Patna. The educated say ना देहन् *na dehand*. *Outstandings* are लहना *lahna*. A *bad debt* is गताल खाना *gatāl khāta* in Patna and the north-west, and गयाल खाना *gayāl khāta* in Gaya and the south-west, of which गैल खाना *gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be गपताल *gaptāl*, in Tirhut they say बुरल भेलै *būral-bhelai*, and in South Bhagalpur दूबो गेलै *dūbo gelai*. When an animal or other property is *pledged for a debt*, it is called to the north-west and in West Tirhut लावन *lāwan* or लावन लावन *lāwan jhāwan*. Elsewhere it is भरना *bharna* or गिरौ *giron*.

1478. To borrow money is सूद पर रुपैया काहब (or कादि लेब, or कादि लायब) *sūd par rupaiya kārhab* (or *kārhi leb*, or *kārhi lāēb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is दर *dar*. The following are the rates of interest charged. Interest at one per cent. is रुपये सैकड़ा *rupai saikra*, at two per cent., दू रुपये सैकड़ा *du rupai saikra*, and so on:—

- (1) डेड़ा *derha*, डेखोड़ा *deorha*, or in the south-east डेरुहिवा *deurhiya*. This is fifty per cent., e.g., a man borrows five maunds of grain at sowing time and repays 7½ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
- (2) सवार *sawāi* or सवैया *sawaiya* is twenty-five per cent. as above.
- (3) बिकरी के भाव *bikri ke bhāo* (north), or भाव के भाव *bhāo ke bhāo* (south), also असल के असल *asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
- (4) लगानी *lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called अठराहनी *athrahani*.

- (5) पैसे रुपये *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे रुपये *derh paise rupaiya* is one and a half pice per rupee per month.
- (6) टक्का *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called चबचबड़ी *adhanni*.
- (7) गैन्धी *gandhi* is money interest at four pice per rupee per month.
- (8) चरबड़ी *charanni* is four annas per rupee per annum.
- (9) पचबड़ी *pachanni* is five annas per rupee per annum.
- (10) चबचबड़ी *chawanni* is six annas per rupee per annum.
- (11) क़िस्त *kist* or क़िस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बहा *bohni batta* in Patna and Gaya, and बन्हार *banhāi* in South Bhagalpur. In Patna City it is गँठौट *ganthaut* or गँठा *gānthā*. A *pledge* or *deposit* is गिरो *giro* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरनी *girwān*, in Shahabad गिरई *girai*, in the south-west of that district गिरो गँठ *giro-gānth*, and in South Bhagalpur गिरनी *girmi*. पुरिया *puriya*, or in East Tirhut पुर्या *purja*, is a sealed or fastened-up deposit. जाकर *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A *pawn* or *mortgage* is रेहन *rehan*, बन्धिक *bandhik*, or मकफूल *makphul*. It is also गिरई *girai* in Shahabad, and गिरनी *girmi* in South Bhagalpur. मकफूल *makphul* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rahin*, and a *mortgagee* is मुरतहिन *murtahin*, but these words are seldom used. The villagers prefer to use words like खदुका *khaduka*, खदुक *khadduk*, or

अदमी *admi* for the former, and महाजन *mahajan* for the latter. In Patna a mortgagor is मुजरा *mujera*, and in Shahabad a mortgagee is बेवहारिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौचा *pataua*, सटौचा पटौचा *sataua pataua*, or सबौचा पटौचा *sadhaua pataua*. छद्द भरना *sād bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बैबिल वफा (بيع بالربا) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice* or *manifest* is बीजक *bijak*, and also to the east चिट्ठा *chitṭha* or फिरिख *phirist*. Insurance is बीमा *bima*, with a variant बीवा *bīwa* in Shahabad. In the south-west of the latter district it is हुन्दा बारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुवा *ghalua* or लब्ध लाभ *lābh sabbh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally फाव *phāo* or पिछुवा *pichhua*. A variant of the latter is पछुवा *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जुग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्सी *missi*). Other names for this are मंगनी *mangni* to the west and in South Tirhut, मंगनी *mangni changni* in Patna, लावा घोली *lāwa gholi* north of the Ganges generally, लावा दूवा *lāwa dūa* in South-West Tirhut, and दाँटी *dānti*. बेबाना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गला *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बूझ *būjhab*, ठोक *thokab*, परख *parkhab*, जाँच *jānchab*, बजाव *bajāv*, or अंकन *anknab*. In the south-east it is परख *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जाचुवा *jachuwa*. In the south-east he is परखिया *parekhiya*. In Patna he is परिख *parikh*,

and in Gaya रोकरीया *rokariya*. To test the correctness of scales is साध लेब *sādh leb*. In Patna and the south-east it is धारा करब *dhāra karab*, and in Shahabad पासँ देख *pāsangh dekh*. To test a weight is तारब *tārab* or साधब *sādhab*.

1485. *Capital* is पूँजी *pūñji* or पुँजी *punji*, and capital out at interest is बियाजू *biyāju* or बेबाजू *beāju*. It is also called सूदी रुपैया *sūdi rupaiya*. The adjustment of accounts is बुझारब *bujhārath* north of the Ganges, and सफाई *saphāi* south of it. In South-West Shahabad it is बुझौता *bujhauta*. To test the entries is जाँच लेब *jānch leb* or मिखा लेब *mila leb*. The testing is in Shahabad जाँच मिखान *jānch milān*. A release in full is फारखती *phārkhatti* or फरखती *pharkatti*. In the north-west they say in such a case सुभन्तान हो गेल *bhubhtān ho gail*, and in the east of Tirhut they say his account is राफ सफ *rāph sāph*, and in Patna that it is बेबाक भेल *bebāk bhail*. In Patna they say बही पर से नाम उतर गेल *bahī par se nām utar gel*, and in South-West Shahabad नाम घेरल गेल *nām gheral gail*, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become bankrupt is दिवाला निकसन *diwāla niksab*, or दिवाला सुध हो जायब *diwāla sudh ho jābb*. To make a man a bankrupt is दिवाला निकसन *diwāla nikāsab*. A bankrupt is दिवालिवा *diwāliya*. In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sāk ukhar gelainhi*, or दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi*. In all the above the word may also be spelt देवाला *dewāla*. In Patna they say चोकर गट उलटल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār :—

भागलपुर के भगेलिया, कचलगाँव के ठग,
पटना के दिवालिवा, तीनों नामजद,
सुने पावे चपराहिया, तीनों के तूरे रग.

*Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,
Patna ke diwāliya, tino nāmjad,
Sune pāve Chhaprahiya, tino ke tūre rag.*

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

1487. A bill of exchange is **हुन्दी** *hundi* or **हुन्दी पत्री** *hundi patri*; also in Gaya and the south-west **पत्र** *patri*. The duplicate of the bill is **पैठ** *painth*. Also, in Patna City, **पेठ** *peth*. The third duplicate is **परपैठ** *parpainth* or **परपेठ** *parpeth*, and the fourth **जिकरी** *jikri* or **जिगरी** *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A letter of advice is **समाचार** *samāchār* **चिट्ठी** *chitthi*. A bill payable at sight is **दरखान** *darsani*. In Patna such bills by custom bear eleven days' date. If payable after a future date, it is **मियादी** *miyādi* or **मुदती** *mudati*. One payable five days after sight is called **पहूँच परमान** *pahunch parmān* or (in Patna City) **पहूँचे दाम** *pahunche dām*. The address at the head of a banker's letter is **जोग** *jog* or **सिरनामा** *sirnāma*. A bill paid and discharged is **खोला** *khokha*. In Patna it is also **भुगनाम** *bhugtān*, and north of the Ganges **भुभुतान** *bhubhtān*. To accept a bill is **सकार** *sakār*. The date on which a bill falls due is called **मिती** *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A warehouse is **गोदाम** *godām*. **हरज** *harja* is demurrage. **महसूल** *mahsūl* or **मासूल** *māsūl* is customs, postage, or railway freight, &c. A price-current is **निरख नामा** *nirakh nāma*. Cash or specie is **नगद** *nagad*, **नगदा** *nagda* **नगदी** *nagdi*, or **रोक** *rok*. **पावना** *pāwna* is a claim, and **रसीद** *rasid* a receipt. **तकसाल** *taksāl* is a mint. Merchandise is **सौदागरी के माल** *saudāgri ke māl*. Imports are **आमदानी** *āmdāni*, and exports **रफ्तानी** *raphṭāni*.

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, i.e., four अङ्गुल *angul*, is called a चौचा *chaua*. Instead of this, a measure is used in Shahabad called मुट्ठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बिना *bitta* or बिलस्ता *bilasta*, or to the north-east बिलहस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sūt* is the thickness of thread.

3 सूत *sūt* = 1 पेन *pain*.

3 पेन *pain* = 1 finger-breadth.

1490. In Shahabad and the south-east a finger-breadth is तस्सुर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौचा *chaua*, or two बिना *bitta*, make one हाँथ *hānth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh*, or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कान्वाँ *kanwān* in Patna and Gaya. Three गज *gai* or six cubits make one लग्गा *lagga* or लग्गी *laggi*, which is also called बाँस *bāns*

south of the Ganges, and लट्ठा *lattha* in South-West Shahabad. Another गज *gaj* is the सिक्न्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बरका गज *barka gaj*, which is $2\frac{1}{2}$ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतई गज *katai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilāhi gaj*, equal to $33\frac{1}{2}$ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna धाप *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मैल *mail* or मौल *mil*, a corruption of the English 'mile.' The रस्सी *rassi* or रसरी *rasri* is equal to 20 लग्गी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लग्गी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards more than two miles. The गौकोस *gaukos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and धाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is तराहा *tarha* to the north-west and खनिज *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ता *khanta*. In Gaya it is तररा *tarra*, and to the south-east गिलन्दजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पुरिष *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

		Pala ...		52½ or thread.	
		Angul, or finger-breadth.		3	9
		Chous ...	4	12	36
		Bitta, or span	3	12	108
		Elah, or cubit	3	24	216
		Goj, or yard...	3	48	432
		Lagot, or rod...	3	36	1,296
		Basel ...	20	2,880	25,320
Kas, i.e., 3 miles 80 yards.		60	1,800	518,400	1,555,200

CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पक्का बिगन्ना *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{4}$ of the English acre of 4,840 square yards. The कच्चा बिगन्ना *kachcha bigha* varies in every *pargana*; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a दूर *dhūr*. Twenty दूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगन्ना *bigha*. In Shahabad a कट्ठा *kattha* is called a बिस्वा *bisua*. In East Tirhut a बिगन्ना *bigha* is also called कूरो *kūro*. North of the Ganges 4 पार *pāi* make one दूर *dhūr*; south of it—

9 square चौचा *chaua* make 1 sq. डेग *deg* or कदम *sadam*.

9 „ डेग 1 sq. दूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or मन्दाह *mahāl*) is the unit. In one system the following is the scale :—

1 मौजा *mauja* or मन्दाह *mahāl* = 16 आना *āna*.

1 आना *āna* = 20 दाम *dām*.

1 दाम *dām* = 20 कौड़ी *kauri*.

1 कौड़ी *kauri* = 20 चौड़ी *bauri*.

1 चौड़ी *bauri* = 20 फौड़ी *phauri*.

1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows :—

1 मौजा *mauja* or मन्दाह *mahāl* = 16 आना *āna*.

1 आना *āna* = 12 पार *pāi*.

1 पार *pāi* = 20 करान्त *karānt*.

1 करान्त *karānt* = 20 मसान्त *masānt*.

1 मसान्त *masānt* = 20 डिस्मिल *dismil* (? = decimal).

1 डिस्मिल *dismil* = 20 बिस्मिल *bismil*.

The first system is called the Hindūstāni, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमड़ी *damri* is a nominal coin equal to $3\frac{1}{2}$ दाम *dām*. The अद्धी *addhi* is half a दमड़ी *damri*. The टका *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेलचा *adhelcha*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकड़ा or दोकरा *dokra* or चदाम *chhadām* is $6\frac{1}{2}$ दाम *dām*, or $\frac{1}{2}$ of a pice. A pice is also called डेबुचा *dhebua* or (in Gaya) कच्चा *kachcha*. The चदाम *chhadām* or sixteenth part of an *āna* is also called कनवाई *kanwai*, कनवाई *kanwān*, or चट्ठीक *chhatānk*. The following table will make this clear :—

Dām.	3½	6½	12½	25	50	100
	Damri.	2	4	8	16	25
		Chhadām.	2	4	8	16
			Adhela.	2	4	8
				Pices or pice.	2	4
					Taka.	2
						Āna or anna.

1498. In weighing, the रत्ती *ratti* of 1·875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

8 रत्ती <i>ratti</i>	= 1 मासा <i>māsa</i> = 15 grains Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwt. 12 grains Troy or the weight of one rupee.
5 तोला <i>tola</i>	= 1 कनवाई <i>kanwāi</i> or चडाई <i>chhatānk</i> = 1oz. 17 dwt. 12 grains Troy.
16 कनवाई <i>kanwāi</i> or चडाई <i>chhatānk</i>	= 1 सेर <i>ser</i> = 2lb. 6 oz. Troy.
40 सेर <i>ser</i>	= 1 मन <i>man</i> = 100lb. Troy = 82·286lb. Avoirdupois. This is the standard मन <i>man</i> or maund, and 27·222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गन्दा *ganda*, a गन्दा *ganda* consisting of four तोला *tola* or sometimes four piee, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करजनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kachchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows :—

3 जौ <i>jau</i>	= 1 लाल <i>lāl</i> .
4 ditto	= 1 रत्ती <i>ratti</i> .
2 लाल <i>lāl</i>	= 1½ रत्ती <i>ratti</i> .
4 रत्ती <i>ratti</i>	= 1 चौरत्ती <i>chauratti</i> .
5½ ditto	= 1 अन्नी <i>anni</i> .
8 ditto	= 1 मासा <i>māsa</i> , मसाला <i>massa</i> , or मसिका <i>masika</i> = 15 grs. Troy.
10½ ditto	= 1 दुधन्नी <i>duanni</i> .
8 दुधन्नी <i>duanni</i> or 10½ मासा <i>māsa</i>	= 1 डक <i>dhak</i> or (in South-West Shahabad) डाका <i>dhaka</i> , which is the weight of a rupee = 6 dwts. 6½ grs. Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

1500. The following weights are common throughout Bihār :—

चटङ्की *chhatankī* = $\frac{1}{16}$ of a *ser*.

अधपई *adhpai*, अधपाऊ *adhpāū*, or अधपाया *adhpaua* = $\frac{1}{8}$ of a *ser*

पाव *pāw*, पावा *pāwa*, or पाया *paua* = $\frac{1}{4}$ of a *ser*.

अधसेरा *adhsera* or असेरा *asra* = $\frac{1}{2}$ a *ser*.

तिनपाया *tinpaua* = $\frac{3}{4}$ of a *ser*.

सवैया *sawaiya*, properly $1\frac{1}{2}$ *ser* ; really $\frac{1}{2}$ of a पसेरी *paseri*.

डेहसेर *derhseri* = $1\frac{1}{2}$ *ser*.

अड़ा *arha*, अड़ेया *arhaiya*, properly $2\frac{1}{2}$ *ser* ; really $\frac{1}{2}$ of a पसेरी *paseri*.

तिनसेरा *tinsera* or तिनसेरी *tinseri* = 3 *ser*.

चरसेरा *charsera* or चरसेरी *charseri* = 4 *ser*.

पसेरी *paseri*, also (in Shahabad) पनसेरा *pansera*, or पनसेरी *panseri*.

This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.

APPENDIX.

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Dānābandi.*

YEAR.—

Khasra Dānābandi of the

Crop in the Estate of

DATE.—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिज दारोखवार *Tirij Tārīkhvār.*

YEAR.—

Tirij Tārīkhvār of the Khāsera Dānābandi of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

2.

खसरा बटार *Khasra Batāi*.

YEAR.—

*Khasra of Division of**Crop in the Estate of*

DATE.—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	<i>Dahiyak</i> .*	<i>Pansera</i> †	Total of columns 5 to 7.

2a.

Abstract of the above.

(1) Date	...	...	...	...
(2) Area	...	...	...	...
(3) Total amount of grain	...	...	...	...
(4) Landlord's share	...	...	...	...
(5) दहियक <i>dahiyak</i>*	...	...	...	...
(6) पन्सेरा <i>pansera</i>†	...	...	...	...
(7) Total	...	...	...	...
(8) सोनारी <i>sonari</i> (weighman's fees)	...	...	...	...
(9) गन्ज अफजूद <i>ganj aphjud</i>‡	...	...	...	...
(10) बर्हि <i>barhi</i> §	...	...	...	...
(11) सद्धी <i>saddhi</i> ||	...	...	...	...
(12) Total	...	...	...	...

In the original, the columns run across the page instead of from top to bottom.

* *Vide* foot note to form (5).

† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighment on the floor after the grain has been taken over by the landlord.

§ Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

|| Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

3.

मोफरीद *Mophrid.*

YEAR.—

*Mophrid of the Rent in Kind for the**Crop.*

NAME OF TENANT.—

Black Paddy.

Date of Estimate.	Area.	Amount of Crop.

Paddy Sown Broadcast.

Date of Estimate.	Area.	Amount of Crop.

Basmatti Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

Total Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR.—

Name of Tenant.	Total Area.	Amount of Crop.

4.

उम्मित *Laggit* and वाचिष्ठ बाकी *Wasil Baki*.

YEAR.—

Laggit of Rents Paid in Kind for the Whole Year.

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	<i>Dahiyak.*</i>	Total due.	Realized.	Balance.

* See note to form 5.

4a.

Abstract of the last.

YEAR.—

Black Paddy.

Name of Tenant.	Area.	Amount due.

White Paddy.

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

5.

तिरिज जिनिसवार *Tirij Jiniswār.*

YEAR.—

Tirij Jiniswār for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak*.*
5. Total.
6. Amount of maize.
7. Ditto of *marua*.
8. Ditto of *sāthi* paddy.

And so on, a separate column being allotted to each crop.

In the original, the form runs across the page in columns, and not from top to bottom.

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, i.e. he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nauwatta*," i.e. 9—7 See § 906.

6.

सिदाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

Receipts.		DATE.—		Disbursements.	
	Amount.				Amount.
From so and so—					
<i>Sāthi</i> paddy 5 maunds	} 7 maunds			Sent to the landlord	...
Broadcast				Sold, viz. ...	.....
paddy ... 2 "					
From so and so ...	.....			Total Mds.	...
Total Mds. ...	_____			Balance Mds.	...

6a.

Abstract of above, or अवारजा Awārja.

RECEIPTS.		EXPENDITURE.	
Date.	Amount of Grain.	Date.	Amount of Grain.

7.

हिवाब बिकरी गल्ला Hisāb Bikri Galla.

YEAR.—

Date.	Amount sold.	Rate.	Price realized.

8.

खसरा *Khasra*.

YEAR.—

Khasra showing the Measurements of Lands let at Cash Rates in the Village of

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.—

Tirij Khasra showing the Measurements of Lands let at Cash Rates in the Village of

Date.	Area.

9.

मोफरीद *Mophrid.**Mophrid of the Lands paying Cash Rates in the Village of*

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

Date of Measurement.	Area.

At Rs. 3 per bigha.

Date of Measurement.	Area.

and so on for the various rates at which the tenant holds.

9a.

Abstract of the above.

YEAR.—

Tirij Mophrid of the Lands paying Cash Rates in the Village of

Name of Tenant.	Area held by him.	Rent.

10.

सम्पन्न Laggit and वासिल-बाकी Wasil-baki.

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent	...	...	...	...
Cesses...	...	...	...	...
Value of unrealized rent in kind for the year			...	...
Arrears of previous years	...	...	...	...
				—
Total demand	...	...	...	...
Deduct realizations	...	...	...	...
				—
Balance to be carried to next year's account			...	...
				—

10a.

Abstract of the above.

YEAR.—

*द्विरिच वज्जित Tirij Laggit of Lands paying Cash Rates in the Village of**At Rs. 4 per bigha.*

Name of Tenant.	Area.	Rent.

At Rs. 3 per bigha.

Name of Tenant.	Area.	Rent.

and so on for each rate of rent.

11.

द्विरिच पडेवारी Tirij Patewari for the Village of

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class
2nd do.
And so on

12.

बिचावा *Siydha*.

YEAR—

Day-book of Receipts and Disbursements of Cash.

DATE—

RECEIPTS.		EXPENDITURE.	
Name of Tenant.	Amount paid.	Description of expenditure.	Amount.

BALANCE.

12a.

*Abstract of the above, or बचतखाता Awdrja, showing Expenditure only.**Amount sent to Landlord.*

Date.	Amount.

Salary of Village Establishment paid.

Date.	Amount.

गिलान्दाजी *Gilandāji Expenses (Repairs to Embankments, &c.)*

Date.	Amount.

गरामन्दा *Garāmta (Diet-money supplied to the गोरैस Gorait, who takes Money to the Landlord).*

Date.	Amount.

and so on.

13.

जोख-पकी *Molhaki*.

YEAR.—

Molhaki of Payments in Cash and Kind for the Whole Year.

NAME OF TENANT.—

CASH PAYMENTS.		PAYMENTS IN KIND.	
Date.	Amount.	Date.	Amount of Grain.

13a.

Abstract of the above.

YEAR.—

Name of Tenant.	Total amount paid by him in cash.	Total amount paid by him in kind.

14.

वृत्त *Dhaddha*.

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR.—

Dhaddha Wāsilbāki for the Whole Year in the Village of

Columns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
- (3) Rent.
- (4) दुपहनी *duanni*.*
- (5) Weighman's fees (सोनारी *sonari*).
- (6) काह चराह *kāh charāi*.†
- (7) कोठी सोरा *kothi sora*.‡
- (8) मोतारफा *motarpha*.§
- (9) बिकरी पास *bikri am* (price of mangos).
- (10) तार *tār* (rent of toddy-palms).
- (11) Rent for *mākua* trees.
- (12) मछली *macchli* (fishery-dues).
- (13) Total of above.
- (14) बट्टा मास *batta māl*.||
- (15) बट्टा कम्पनी *batta kampani*.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., हिस्सा खास *hissa khās* (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

* See § 1201.

† Dues for grazing cattle. All cattle, except buffalos, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

15.

जमदबंदी Jamābandi.

Jamābandi of Village for the Whole Year F. S.

Note.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

	Area.			Demand.	
	B.	K.	DH.	Rs.	A. P.
Land of 1st class, at Rs. 4
Ditto 2nd ditto 3	200 0 0	800 0 0
Ditto 3rd ditto 2-8	800 0 0	2,400 0 0
Ditto 4th ditto 2	500 0 0	1,250 0 0
And so on.	500 0 0	1,000 0 0
Total area under cultivation	2,000 0 0	
Add area not under cultivation	100 0 0	
Total area of village	2,100 0 0	
Total rent-demand	5,450 0 0
Add cesses (only legal ones entered here)	300 0 0
अपार सज्जर (i.e., miscellaneous rights, e.g., fishing-rights. Cf. § 1232)	250 0 0
Total demand under jamābandi	6,000 0 0

APPENDIX.

जामाबंदी Jamābharch.
Jamābharch of Village for the Whole Year F. S.

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.		OUTGOINGS.	
Nature of Demands.	Ra. A. P.	Nature of Outgoings.	Ra. A. P.
Balance of arrears of previous year's <i>jamābharch</i> —		Realized in cash and remitted to landlord ...	4,000 0 0
(a) Principal	300 0 0	Ditto in kind ditto ...	500 0 0
(b) Interest thereon, and fines, &c., on defaulters in respect to it ...	50 0 0	Total remitted to landlord ...	4,500 0 0
Total Balance ...	350 0 0	Village expenses—	.....
		Salary of establishment ...	500 0 0
		जामाबंदी <i>gilāndāji</i> * expenses ...	247 0 0
		And so on.	.....
		Total village expenses ...	747 0 0
		Miscellaneous expenses—	.....
		उपनिवेश <i>panigochat</i> ...	150 0 0
		अपनिवेश <i>garāmā*</i> ...	3 0 0
		And so on in detail.	.....
		Total miscellaneous expenses ...	153 0 0
		Balance—	.....
		With the <i>gumākhā</i> (in hand) ...	50 0 0
		Due from the tenants (each tenant's name in detail) ...	1,100 0 0
		With the grain-merchants† ...	200 0 0
		Total balance ...	1,350 0 0
Total for present year ...	.....	GRAND TOTAL ...	6,750 0 0
GRAND TOTAL OF DEMAND ...	.....		.....

* See No 12a. | † Price of water supplied by a neighbouring landlord for irrigation. | This last balance is technically called *वर्ग ली*.

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